LEVEL ONE

THE CHURCH SCHOOL

PILGRIM EDITION

A MAGAZINE OF CHRISTIAN EDUCATION

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OCTOBER 1920

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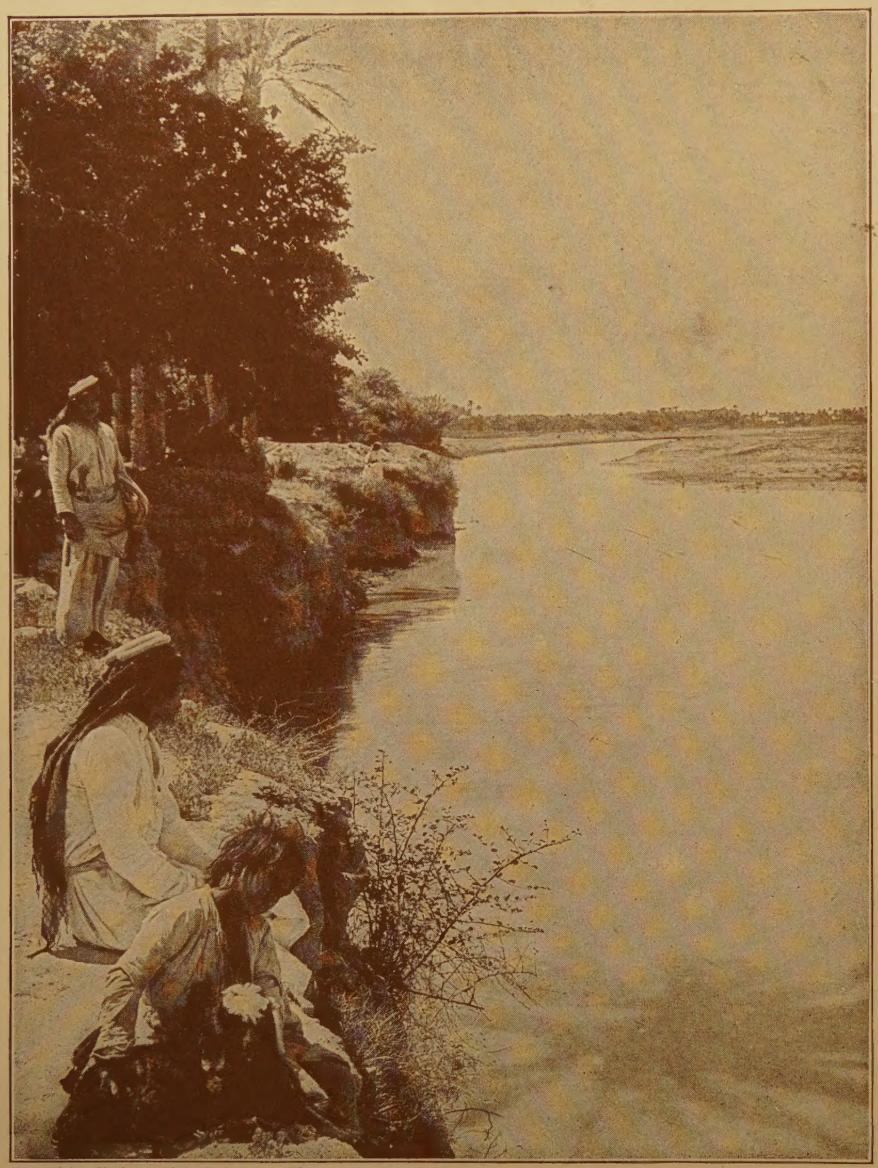

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THE CHURCH SCHOOL

A MAGAZINE OF CHRISTIAN EDUCATION

(PILGRIM EDITION)

Continuing The Pilgrim Magazine of Religious Education

VOL. II OCTOBER, 1920 No. 1

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I DOUBT if there is any lesson more essential to teach in an industrial democracy like ours than the lesson that any failure to train the average citizen to a belief in the things of the spirit no less than the things of the body must in the long run entail misfortune, shortcoming, possible disaster upon the Nation itself.

Our children must be trained in the elementary branches of righteousness; they must be trained so that it shall come naturally to them to abhor that which is evil, or we never can see our democracy take the place which it must and shall take among the nations of the earth.—THEODORE ROOSEVELT.

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The Editors' Outlook

SUNDAY schools throughout America will this year take another Christmas offering for the Near East Relief. This is the organization which, as the successor to the Armenian Relief Committee, now cares for all relief enterprises in Armenia, Syria, and adjoining territory. In its beneficent work it has the sanction of the United States Government and enjoys the active co-operation of the American Red Cross. Conditions in Armenia are as bad, if not worse than a year ago. Turkish massacres of Armenian Christians have not ceased. Hunger, disease, and death are still commonplace. Armenia, moreover, has no stable government. It has not even a benevolent protectorate, such as the United States might have afforded had we accepted the mandate. There are in Armenia no government relief agencies with millions of dollars to dispense. Not even the Red Cross works directly in Armenia. Fortunately it does lend such aid as its other responsibilities permit by means of contributions made to the Near East Relief. But most of the help thus far extended to Armenia has come in the form of voluntary gifts from Great Britain and America.

This year the Near East Relief is called upon to feed, house, and care for the orphans and refugees saved in 1919 and 1918 by the generous gifts of American Sunday schools. It is seeking to protect the remnant of the Armenian people from further massacres by transporting men, women, and children beyond the reach of the Turks and Kurds to safe regions under Allied protection. They need our continued support. Without it the hope of a whole Christian people, already long deferred, will vanish. On another page of this magazine the story of *Mariam* gives a concrete example of results. No gift can be too large for this worthy benevolence.

THE preliminary report of the permanent Committee on Standards of Physical Fitness for Children Entering Employment, appointed by the Children's Bureau of the United States Department of Labor, is announced.

The report consists of two parts—General Recommendations and Minimum Standards of Physical Fitness for Children Entering and Working in Industry. The general recommendations advocate a minimum age of sixteen years for entrance into industry, on the ground that the period of pubescence, not completed in the majority of cases until the sixteenth year, is a time of special strain for the child. No child, according to the recommendations, should be allowed to go to work until he has had a complete physical examination, and has been declared physically fit for the particular occupation which he is about to take up. A reexamination for children when changing occupations and periodical examinations for all working children are deemed necessary. The need of special study by local administrative and medical officers of occupations in which children are likely to be employed is pointed out; and further scientific study of the effect of different kinds of work on the physique of boys and girls in their 'teens is declared to be essential.

The necessity for further study, states the Committee, is urgent. However, on the basis of scientific studies already made and the experience acquired in administering child labor laws prescribing physical requirements now in force in a few states, it is possible to formulate certain tentative standards. These, it is expected, will aid materially in safeguarding children from the evil results of premature and unsuitable work.

THE ends of the earth will contribute in building a strong educational program for the Eighth Convention of the World's Sunday School Association, which will be held in Tokyo, Japan, October 5 to 14, 1920. The central theme for the program is "THE SUNDAY SCHOOL AND WORLD PROGRESS."

The opening session will be on Tuesday evening, October 5. The Rev. Kajinosuke Ibuka, D.D., will preside. Dr. Ibuka is Vice-chairman of the Japan Committee, Director of the National Sunday School Association of Japan and President of Meiji Gakuin. Bishop K. Usaki, of the Japan Methodist Church, Baron E. Shibusawa, of the Patrons' Association, and Viscount I. Tajiri, the Mayor of Tokyo, will in turn address the delegates. Responses will be read from the Rt. Hon. Thomas R. Ferens, M.P., London, President, and Hon. John Wanamaker, Philadelphia, Chairman of the Executive Committee.

The list of speakers who will participate in the program include the following: Mr. Marion Lawrance, Chicago; Mr. Arthur Black, Rev. J. Williams Butcher, and Rev. W. C. Poole, D.D., of England; Miss Margaret Slattery, Boston; Rev. S. D. Chown, D.D., LL.D., and Rev. J. C. Robertson, D.D., Toronto; Mr. W. H. Goodwin, Montreal; Rev. Hiromichi Kozaki, D.D., Tokyo; Mrs. J. Woodbridge Barnes, New York City; Rev. John T. Faris, D.D., Rev. W. E. Chalmers, D.D., and Rev. Rufus W. Miller, D.D., Philadelphia.

The daily devotional services at each morning session have been placed in charge of Bishop Herbert Welch, Resident Bishop of the Methodist Episcopal Church for Japan and Korea. Holland will be represented on the program by the Hon. Miss Repelaer Van Driel. Rev. Alvaro dos Reis, from Brazil, will be accompanied by at least five others from his city of Rio de Janeiro.

Rev. George P. Howard, of Buenos Aires, Field Secretary for South America, is also on his way. These gentlemen will do all in their power to induce the delegates at Tokyo to have the Ninth Convention of the Association at Rio de Janeiro, in 1924.

Mr. and Mrs. E. A. Annett of Bombay, will speak for that country. Mr. Metry Dewairy will be the special representative of the Sunday-school workers in Egypt. Rev. C. Waidtlöw, formerly of Copenhagen, now a missionary at Darien (Manchuria), will represent Denmark.

There will be more than thirty pre and post conventions held in different sections of the Orient by various tour parties. Following the Convention these meetings will be held in at least five different cities in Korea and Northern China. One tour party will go around the world by way of India, and will hold conventions during four weeks of travel through India. Similar meetings will be held in Cairo, Jerusalem, and London.

THE VISION AND THE TASK

MILTON S. LITTLEFIELD

"I go a fishing." It was a brave resolve. To take up the old, familiar work after the new enthusiasms he had known, to hear the challenge of duty in the near and the commonplace, was splendidly fine.

Peter had given himself to a new loyalty and had caught the vision of a new order. God's great cause had summoned him. Then one day he came back to the old home and the narrowed lake, its teeming life unchanged. The old had gone, the new had not come. In the meantime what?

"I go a fishing." One day he had heard a call sending him through the villages of Galilee as a joyous herald of a new kingdom. Today he heard only the call of the old familiar task, challenging by its very nearness and inevitableness. But if God be not in the inevitable we know not where to find him. After the night came the golden morning and that clear ringing voice from the shore and a new vision of duty. After the vision the task. After the task the vision.

Two years have gone by since the sacrificial deeds of heroism "over there" shed their radiance on hearthstone and sanctuary over here. Now the tension has slackened and the pitch of life has been lowered. The high idealism of those days has been eclipsed. We seem to be suffering from spiritual shell shock and the finer senses are benumbed. Where is the renascence of religious life that was to come from the heroic facing of elemental facts in the time of supreme testing? How strangely remote are the angels of Mons and the White Comrade of Flanders' fields. Is the visioned order a mirage after all? We who had hoped for so much seem to be back again by the old wind-driven sea, by the old drying nets, by the old, familiar boats careening on the beach, as if there had been no great dedication, no new crusade.

What then? Take up the old task. There is no other. It is therefore God's task for us. Today is king in disguise; let us unmask the king as he passes, as Carlyle bade us do long ago.

Appeal again to the idealism of youth. Something new and fine did come. In one great hour youth and manhood alike saw the vision splendid of sacrificial doing and daring. Henceforth let no one despair of youth, let no one be content with the second best. Give again the sense of the heroism of duty, the soldierliness of service. Somehow, somewhere, we must find the moral equivalent of war.

Obey law. Law is the method of procedure, and every command is a promise. The laws of seedtime and harvest are not more imperative than are the laws of mental and spiritual growth. How are ideas formed and transformed into ideals? How can we bring the youth to think God's thoughts after him and adjust his will to the divine order of life? There are laws of illumination, stimulation, guidance, and they operate in the same way on the Lord's Day as on any other of the Lord's days. To learn what they are and how to use their leverage is the teacher's challenge and task, ever old, ever new.

Be willing to bear the pain of thought. Take up the old task as did the fisherman of Galilee, with an openness of mind that made him docile as well as dutiful. He adjusted method to the task and cast the net as directed when he heard the voice of the Master of all tasks.

Practice the fine art of vicariousness and make yourself a comrade of the boys and girls around you. Think their thoughts after them and enter into their lives. No one can be a great teacher and live a self-centered life.

"I go a fishing." Take up the old tasks anew; the old art of friendship, the old study of methods, the old faith in youth that will make you faithful to youth. And each golden morning will reveal the Great Teacher summoning us to ever larger tasks with the increasing joy of fellowship with Him.

The Next Step in Religious Education

LET us be frank. We are friends of the Sunday school. We grew up in it; we work in it; we pray for it. We know that it is the greatest factor in religious education today in America. Yet as we recognize its value shall we not also face the present crisis in religious education and see if the Sunday school as it is today is able to meet the needs of the new age.

THE Sunday school today is essentially a *Sunday* affair. It meets on Sunday either in the morning or afternoon. It is closely associated with the Sunday service of the church. Its whole atmosphere is that of Sunday—pupils, teachers, and officers seldom think of it other than as a part of their Sunday program.

The popular idea of the Sunday school is that it is a place for instruction in the Bible. Many schools have tried to develop service activities, but the curriculum and program of the average school are not at all comprehensive of the religious life and world of the child.

The time of the Sunday-school session is limited, often interrupted, and in many cases comes at the close of the preaching service and just before the Sunday dinner. Into this limited time are crowded more and more the urgent demands from denominational missionary organizations, local church enterprises and community philanthropic movements. Recognized as the most available agency through which to reach the childhood of the church, the Sunday school is being overwhelmed with demands which cannot be met within the Sunday hour.

The Sunday school is manned largely by untrained teachers and officers. Parents would not think of sending their children to a public school teacher who did not have a standard training. Yet the boys and girls of most churches are committed to untrained teachers.

There is no attendance conscience in the Sunday school. Pupils attend or not according to the convenience of themselves or their parents. The mother and father who pride themselves on their child's public-school record violate the same child's Sunday-school record with impunity. A recent survey shows that more than half the children in the Sunday schools attend less than half the time.

The cultivation of the devotional life, the elements of worship—those qualities of heart and mind which are reached through the best in music, art and prayer—is largely neglected in the Sunday school.

The Sunday school makes little or no provision for the expressional life of the child. The lesson is taught, the Christian principle suggested, but no definite plans are made for the pupil or class to carry out the lesson in through-the-week service in home and community relationships.

God has made children of different ages, interests, and capacities, but half of our Sunday schools have failed to recognize this fact, and they provide no graded material or program.

All churches have a place for the adult congregation to gather for the preaching service and assemble for the midweek prayer meeting, but most churches have not furnished their children with adequate rooms and equipment. Public school teachers would not be expected to work with the meager facilities which churches think are good enough for the religious education of their young people.

If the conditions which we have just outlined are true, and we think they are, we are facing a tremendous crisis. With the present limited conception of its scope and organization and its inadequate resources, the Sunday school does not and cannot do the task which the home and church expect of it. Clearly it cannot provide the time and equipment on Sunday for the type of school which we must have if we are to give the children of America the religious education to which they have a right.

THE present crisis is due to our failure to think of the Sunday school in large enough terms. We have thought of it as a school for Sunday; we must think of it as a through-the-week church school. We have limited it to certain types of Biblical instruction; we must broaden its scope and make it in fact as well as in theory the church engaged in its educational task. There should be a complete and unified curriculum and program, meeting the religious needs of the child in a comprehensive way for every day in the week.

What is the next step? First of all, a frank acceptance of the idea that religious education is a through-the-week task. This calls for a new attitude on the part of individuals in the community and educational agencies of the denomination which shall take account of the conditions which we have just discussed. We are already hearing much of week-day religious instruction. This indicates the trend of educators to make a place during the week for religious education. The danger is that a curriculum will be prepared for the week-day independent of the Sunday session, instead of making it one part of a unified program which shall include both the Sunday and week-day sessions of the church school. The problem must be faced from a comprehensive and inclusive point of view rather than as an isolated week-day question.

The educational agencies of the denominations must think this problem through in a large way and work out a policy and program for the local communities. On the other hand, much experimentation should be carried on in local communities, for no one organization or community has all the wisdom on the subject. We are in the initial stages of a very significant movement. The greatest latitude should be given individual and community contributions for this problem of religious education.

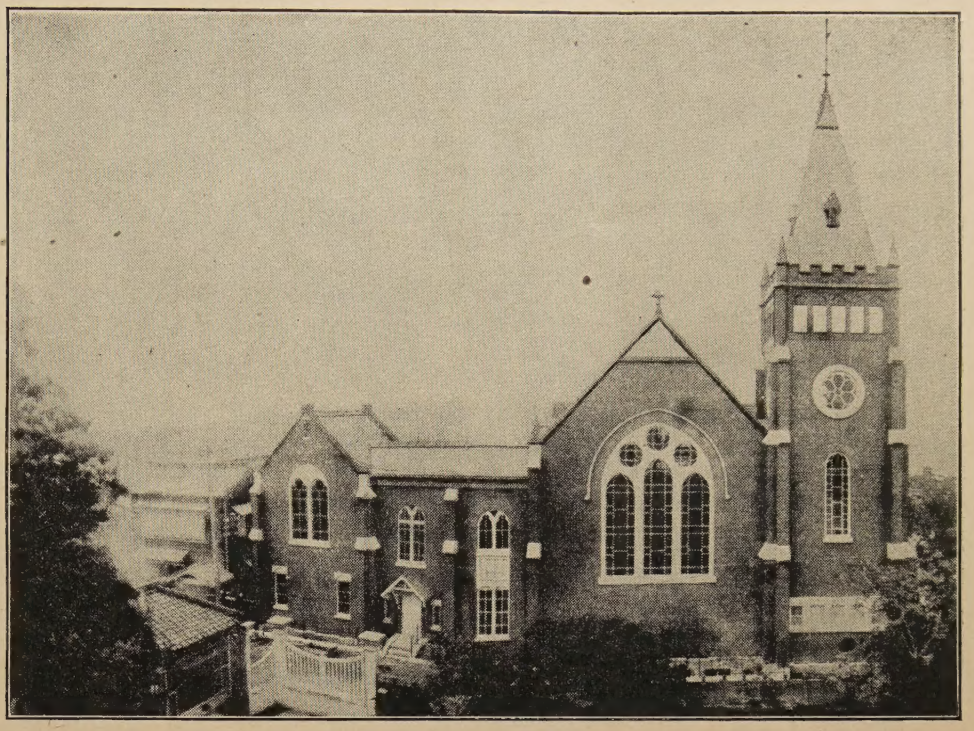
The New York Board of Education has offered to release its pupils for an hour for religious instruction. The Jewish and Catholic churches are ready to take advantage of the offer, but the Protestant churches are asking for an extension of time because they have no program ready. This situation is typical of conditions all over the country. The opportunity to give our children a worthwhile religious education is knocking at the door. We must be prepared to use it to the best advantage. Later numbers of this magazine will keep this problem before our readers with constructive suggestions.

SIDNEY A. WESTON.

Renansaki

A Demonstration Center in Tokyo

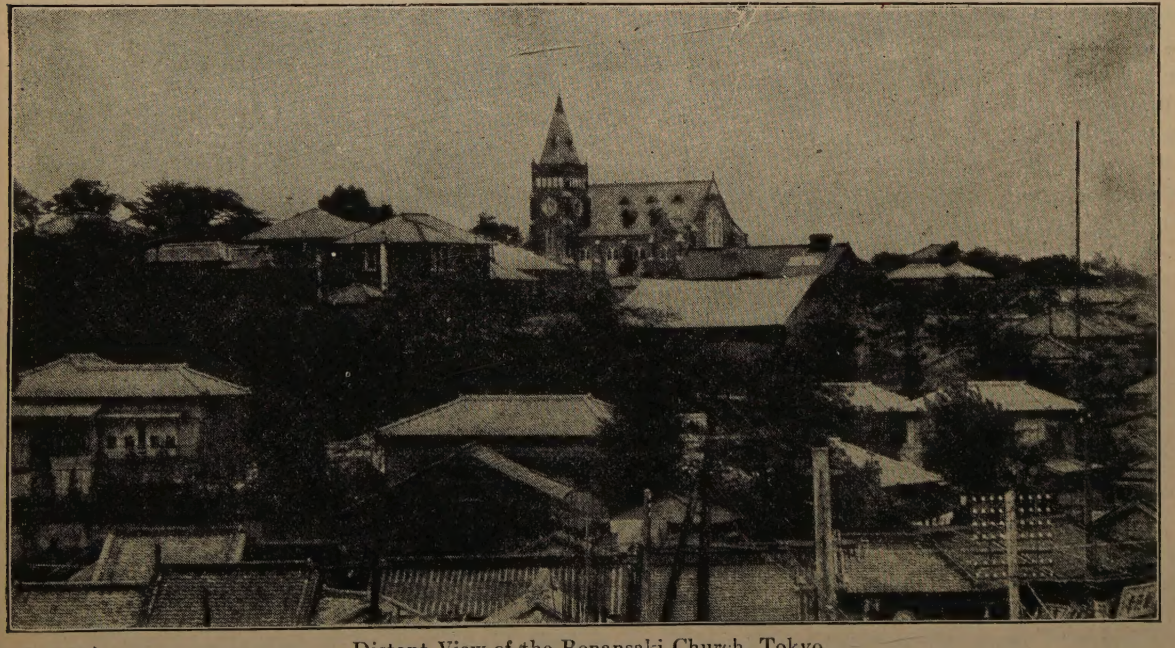
By
Henry H. Meyer



The Renansaki Congregational Church, Tokyo

PRONOUNCE the name Rĕ-nän-sä′-kĭ, and fix it definitely in mind as the name of a Japanese Congregational church having an up-to-date, completely graded, thoroughly modern and efficient Sunday school.

The facts about the Renansaki school are of special interest just now because this is the month (October) of the World Sunday School Convention at Tokyo, and because this school is to serve as a demonstration and conference center during the Convention. Among the thousands of delegates from all parts of the world there will be between 700 and 800 Americans, many of whom will be privileged to see this remarkable school and others like it in operation. This privilege was ours just two years ago. We were accompanied on that occasion by Mr. Horace E. Coleman, World Association Secretary for Japan, who acted as our guide and interpreter.



Distant View of the Renansaki Church, Tokyo

The Renansaki Church is strategically located in a desirable residential section of the Japanese capital, where it towers above the tile-roofed native dwellings from its vantage point on the crest of a low hill, not very far distant from the American Embassy. The church building proper is predominantly American in style of architecture and in the furnishing of its auditorium on the second floor. The two-story school building in the rear is thoroughly Japanese in every respect, as are also the furnishing and equipment for the Primary and Junior departments of the school on the first or ground floor of the church.

Our visit fell on the Sunday in October following rally day. As we entered the small square hall leading into the auditorium our eyes fell on a large homemade wall poster showing two horses pulling a weight of some kind, marked *500* up an incline. The Japanese superscription being interpreted for us we understood the poster appeal for an increase in enrollment, a total of *500* having been the rally day objective. The unique appeal had aided in the achievement of the goal and we were permitted to carry away the poster as a personal reminder of our visit.

Auditorium, Renansaki Church

The School in Session

The church auditorium was occupied by the Adult Department, composed of separate men's and women's classes. In addition to the auditorium there were nineteen separate class and department rooms, which provided fairly well for the needs of graded instruction. In one of these class rooms a teacher-training class of perhaps a dozen members meets at the regular Sunday-school hour.

From the accompanying floor plan it will be noted that boys and girls of high-school age have separate class rooms on the second floor. The boys have an additional small room on the third floor. An organized men's class meets in the large separate class room on the second floor, and a young men's class conducted in English in the corresponding room on the third. While we could not understand what was said in these Japanese classes for young people and adults, the concentrated attention, eager countenances and animated discussion showed clearly that something vital was transpiring in the line of Bible teaching, for in these classes the Bible itself was the textbook.

An examination of the floor plan for the first floor will show that the Primary and Junior departments (ages 6-12) occupy the same central room. Here they meet together for opening exercises, after which they adjourn to the separate class rooms adjoining. The large group picture shows a portion of these two departments in assembly; some older class groups are standing in the background. Their hearty singing, memory recitations and group exercises were a joy to behold, as they must have been a source of inspiration and blessing for every teacher and pupil present. A separate assembly room for beginners is provided just back of the Primary and Junior Assembly, while the two beginners' classes meet in the small class rooms (B) to the left.

Courses of Study and Personnel

The courses of study in use were completely graded, including the most approved hand work for the lower grades. Since the introduction of the International Graded Lessons in America, Japanese Sunday-school forces have produced three completely graded series of lessons for use in native schools. The second of these was a translation of the American International Graded courses, Pilgrim Series. The third, just now in process of introduction, was prepared by the Japan Lesson Committee with a view to meeting more adequately the peculiarly Japanese needs.

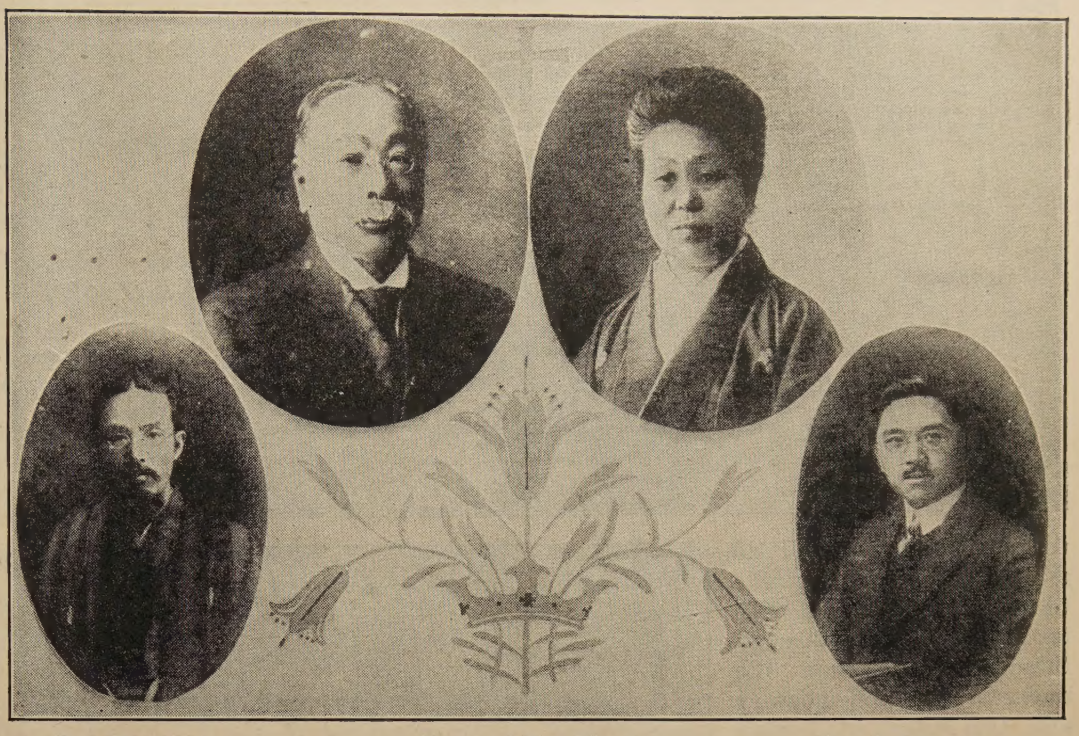
Even a brief article on the Renansaki school would be incomplete without mention of the pastoral staff. This consists of three ordained ministers, all giving full time to the church and school. The pastor, Rev. H. Kozaki, is an outstanding figure in Japanese Christian history and a recognized leader in all the movements that make for righteousness. He is ably assisted by Mrs. Kozaki, a cultured woman of ability and initiative. One of the two assistant pastors, Rev. M. Miyake, is the stated evangelist of the church and a favorite teacher in the Adult Department of the school. The other assistant pastor, S. Iwamura, is the Director of Religious Education and

Teacher Training Class Room, Renansaki Church School, Tokyo

the inspiration and mainstay of the splendid program of Christian teaching which the Renansaki Church School is carrying out so successfully. He is a graduate of the Hartford Theological Seminary and School of Religious Pedagogy.

Two Sessions

What we have said about this school refers to the morning session only. There is likewise an afternoon session with a different teaching staff and an altogether different group of pupils. The forenoon school is attended largely by the children from Christian homes. The afternoon session is a mission school for children from non-Christian homes. The course of study for the afternoon school is therefore more simple and the evangelistic appeal, especially with the older pupils, more direct. Both schools have a capacity enrollment and show a high percentage in average attendance. Both are supervised by the Parish Director of Religious Education.



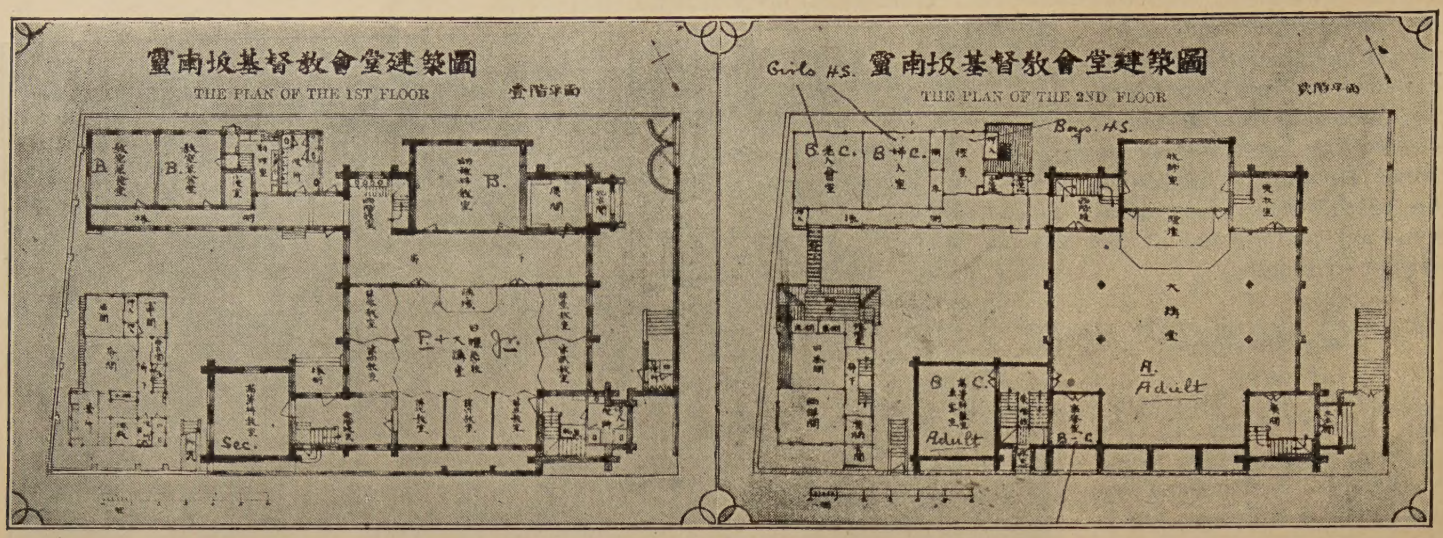
Rev. M. Miyaka
Evangelist

Rev. and Mrs. Kozaki
Pastor and Wife

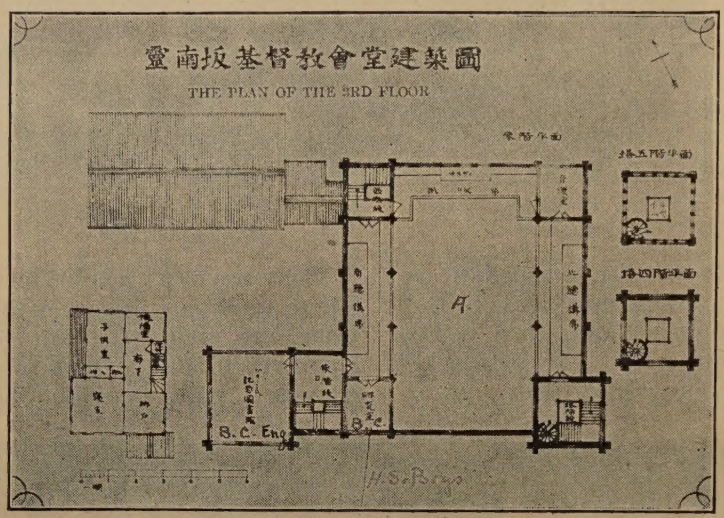
Rev. S. Iwamura
Director of Religious Education

There are other good church schools in Tokyo and elsewhere in Japan. Many of them are fully graded. All of them are well attended, for Japan leads all other countries in the percentage of church-school enrollment compared with church membership. The World's Con-

The Elementary Department in Session



vention at Tokyo will do much to encourage the Christian forces of this island Empire, and through these to strengthen the undercurrent of democracy and the spirit of human brotherhood that is so much needed everywhere in the world today.



Floor Plans, Renansaki Church, Tokyo

Sunday School Progress in Japan

The Sunday-school idea has gripped the imagination of the Japanese people. With characteristic push and thoroughness they have adopted this institution and adapted it to their habits of life and thought.

In the matter of organization, equipment, graded instruction, and teacher-training the advanced Japanese schools compare favorably with the better schools here, though the number of such advanced schools is still small.

In the amount and variety of native Sunday-school literature Japan easily leads all foreign fields. With no diversity of language and no obstacle of illiteracy to impede development, the Sunday-school forces of the empire have addressed themselves resolutely to the task of literature production with commendable results. The Japan Sunday School Association is now issuing its third system of completely graded lessons, an indigenous product, made in Japan for Japan by Japanese committees. The Methodist Publishing House at Tokyo is financing the undertaking. In addition the Methodist Publishing House and other agencies issue helps on the International Uniform Lessons. These, however, are not widely circulated, the major interest and effort of the organized Sunday-school forces being centered upon improvement and extension of systematic instruction and training made possible by the graded courses.

Make (this) Sunday School (the) First in Japan By Effort

World's Sunday School Day Service[1]

For use in Sunday schools throughout the world as a Service of Worship preceding the lesson, or as a merger service with the church on Sunday, October tenth, 1920, during the progress of the Eighth World's Sunday School Convention at Tokyo, October fifth to fourteenth. The pastor or superintendent may use his discretion in omitting any part of the Service if it is too long for the church or school session.

Prepared by H. Augustine Smith

GOD-CREATOR! CHRIST-REDEEMER!

1. God, the Creator and Supreme Giver

Instrumental Prelude.

Hymn (All Standing):

"The Spacious Firmament On High."

Leader:

In the beginning God created the heavens and the earth.

(The first words which Joseph Neesima read from the Bible and which led him from Japan to America, from Buddhism to Christianity, and eventually to the founding of Doshisha University.)

Assembly:

And he made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation.

Assembly (Doxology):

All people that on earth do dwell,
Sing to the Lord with cheerful voice;
Him serve with fear, his praise forth tell,
Come ye before him and rejoice.

(The first hymn sung on Commodore Perry's boat in Yeddo Bay, July, 1853, at the opening up of Japan to the world.)

Leader:

"Japan's progress and development are largely due to the influence of missionaries exerted in the right directions when Japan was first studying the outer world."

(The words of Prince Ito, former Premier of Japan.)

Assembly:

The God that made the world, himself giveth to all life, and breath, and all things.

Leader:

Every good gift and every perfect gift is from above, coming down from the Father of lights.

Assembly (Hymn, "Italian Hymn"):

Thou, whose almighty Word
Chaos and darkness heard,
And took their flight;
Hear us, we humbly pray,
And, where the gospel's day
Sheds not its glorious ray,
Let there be light.

Leader:

There shall be One that ruleth over men righteously, that ruleth in the fear of God. He shall be as the light of the morning, when the sun riseth, a morning without clouds.

Assembly:

His name shall endure forever; his name shall endure as long as the sun: and men shall be blessed in him; all nations shall call him happy.

Leader:

Blessed be the Lord God, the God of Israel, who only doeth wondrous things.

Assembly:

And blessed be his glorious name forever; and let the whole earth be filled with his glory.

Assembly (Doxology; Seated):

Soon may the last glad song arise
Through all the millions of the skies,
That song of triumph which records
That all the earth is now the Lord's.

2. Emmanuel, Prince of Peace

Leader:

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder:

Assembly:

And his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Leader:

And he shall judge between the nations, and arbitrate for many peoples.

Assembly:

And they shall beat their swords into plowshares, and their spears into pruning-hooks;

Leader:

Nation shall not lift up sword against nation, neither shall they learn war any more.

[1] This Service may be obtained in leaflet form from The World's Sunday School Association, Metropolitan Tower, New York City.

Assembly:

In his days shall the righteous flourish, and abundance of peace till the moon be no more.

Leader:

He shall have dominion also from sea to sea, and from the River unto the ends of the earth. Yea, all kings shall fall down before him; all nations shall serve him.

Assembly:

The kingdom of the world is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever! KING OF KINGS, AND LORD OF LORDS.

Assembly (Hymn, "Antioch"; Standing):

Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare him room,
And heaven and nature sing.

He rules the world with truth and grace,
And makes the nations prove
The glories of his righteousness
And wonders of his love.

3. The Cry of the World for a Savior

Leader:

We are the voices of the wandering wind,
Which moan for rest, and rest can never find.
Lo, as the wind is, so is mortal life,
A moan, a sigh, a sob, a storm, a strife.
So many woes we see in many lands,
So many streaming eyes and wringing hands.

(*The Light of Asia*, MATTHEW ARNOLD.)

Lo, in the darkness I wander,
Where is the light?
Nothing know I, but I wonder
Is there no light?
Lord, in thy vastness I wander,
Where is the way?
How may I reach thee, I wonder—
Is there no way?

(HINDOO SONG.)

The doors of the world are heavy and tall,
But the cry of a child can pierce them all.
(A cry of a child in anguish sore;)
And though it sounds from a land apart,
'Tis at our threshold and at our heart.
(A child is crying beyond our door.)

(THEODOSIA GARRISON.)

Leader:

The 80,000,000 people of Central Africa are still pagan. 60,000,000 or 80,000,000 boys and girls of school age in China are growing up with limited educational advantages. More than 99 per cent. of the college students in South America profess no belief in God. Seven out of every ten Chinese babies die. Ninety-nine per cent of the women of India may be classed as illiterates. One-half of the world's 600,000,000 boys and girls under fifteen cannot read or write in any language, are ignorant of Jesus Christ, never have had a Christian home.

Prayer (All uniting):

"Almighty Father, we are made in thy likeness to do thy work. Thou hast shown us what we can do in making this world a part of thy kingdom. May we carry the glad tidings of thy love everywhere, that every child may seek thee, and find thee, and every nation become that happy nation whose God is the Lord. Amen."

4. The Missionary Christ and His Ambassadors

Leader (Standing):

The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

Assembly (Hymn, "Webb"):

Hail to the Lord's Anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free,
To take away transgression,
And rule in equity.

Leader:

Go ye therefore, and make disciples of all the nations, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.

5. The Coronation of Christ

Leader (Standing):

In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

(JOHN OXENHAM.)

Assembly (Hymn, "Coronation"):

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

Lord's Prayer and Benediction:

"O thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and thy sun may shed its light rejoicing on a holy brotherhood of peoples. Amen."

Training the Bent Twig

By Margaret Slattery

IN our last study we came to the conclusion that the twig has been given its general bent in the majority of cases before the seventh year, and between twelve and fourteen the bending process is complete. Of course exceptions to the general statement immediately come into our minds, but in the main the statement stands true to fact. If the work of those first twelve years has been well done and the twig has been given its bent in the right direction, there remains to the home, the community, the school, the church, the task of *training* that bent twig so that growing continually in the right direction it shall become a strong, fruit-bearing branch of the great tree of life.

The Twig Needs Strengthening

There are many homes, schools, churches, and communities that have never seen the value or the necessity of this training and cultivating process after the twig is bent. I am thinking now of a home where there are four boys. The youngest is three, the oldest is fifteen. Every night the youngest boy talks with his mother about the events of the day in a close, confidential fashion. They talk about God and they pray. Sometimes the father, a fine, strong, Christian man, reads to the boy and hears him repeat his evening prayer. Once they did that for the fifteen-year-old boy and with him. Everything has changed now. They realize that they cannot treat him as a little child, they cannot hear him say his prayers, but they do not realize that the twig which they have so carefully and so wisely bent is now beginning to meet the storms of life, and the cross currents of the high winds of adventure, emotion, and passion are tossing the twig about. It has been given its bent in the right direction, but it needs attention, it needs strengthening lest accident or too great strain should twist it or damage it. That fifteen-year-old boy needs a confidential talk with his mother now and then, not of the sort he had when he was three or five, but the talk that makes him feel his manhood, his responsibility, his opportunity—the sort of talk that reveals his mother's confidence in him, her pride in his victories and achievements, her sympathy in his defeats. He needs his father. He cannot snuggle down into his father's strong arms as he did when he was five, but he needs more than he did then the consciousness of his father's strength and sympathy. It may come now in the grip of that father's hand when they say good-night, the affectionate touch of a strong hand on his shoulder, the straight understanding look from the eyes of a clean, fine man into the eyes of his boy. That boy needs to talk with his father now about God and prayer much more than when he was three. He needs his father's assurance that there is need of God and room for him in a *man's* world.

Only in the rarest instances do the twigs, though sheltered and bent in the right direction and given tendencies that ought to guide into safety, receive the constant, careful strengthening which shall help them defeat the enemies of human progress, that the fine work which has been done may not be lost.

In so many of our public schools wonderful work is being done in the bending of the twigs. Right habits of posture, of study, of thinking, personal habits of cleanliness, physical training, attention to eyes, ears, throat and teeth—all these things are carefully supervised. The result in such schools is most gratifying. The twigs are bent in a most satisfactory way—and then they are left to the winds of circumstance, with the result that often the twig is snapped off short in some stormy night.

One finds, in the years when twigs are bent, the most careful development of lesson material, the real *teaching* of that material, the presentation of new facts in relation to old, the building of today's lesson on that of yesterday in preparation for tomorrow. But there is very little real teaching above the twelfth year. Lessons are *assigned* and *heard* and pupils are expected by some magic process to understand them. Much of the work of the earlier years is lost. The list of the number of pupils leaving school from lack of interest or failure to reach standards is appalling to one who sees its full significance. Just when the bent twigs are ready to truly grow, the cultivating, training processes cease and failure instead of success completes years of bending. It is so easy to train the bent twig—everything in life and in nature helps it to continue in that direction in which it was bent, and if it be successfully bent in the right direction and disaster follows, it is because of neglect.

Genuine Teaching Needed

The schools of America need to have these facts brought to their attention again and again. The years of the teens should be the years of development of the bent twigs. There should be finer, more genuine *teaching* done in secondary schools. If any teacher, anywhere in the profession, needs the laws of psychology and pedagogy and the advantage of training in method under supervision, it is the teacher in the secondary school. Instead, those teachers come to their work, in the majority of cases, fresh from college, without professional training worthy of the name. These facts explain many of the failures of the secondary school, and they continue to be facts because the majority of people do not yet see the necessity for the training of the bent twig, nor appreciate its value in the making of character that can stand the tests of the years of manhood and womanhood.

If the secondary school has failed in a measure to grasp the need for training the bent twig, the church surely shares that failure. When one compares the teaching in the Beginners' Department with that of the older boys' and girls' classes, he is struck at once with the difference in its professional aspect. In every church where it is possible, the Beginners' Department has a room where it can do its work in quiet, orderly fashion, with the least distraction possible. Boys' and girls' classes have separate rooms only in the most modern of church schools. The program of the Beginners' Department is carefully planned with the children's special

interests in mind. Winter, summer, birthdays, new pupils, special seasons that are filling their minds for the moment, all receive attention. The average opening "exercise" for the classes of boys and girls in the teens is very remote from their interests. The children in the Beginners' Department share in the program, they work out the lesson, they have opportunity for expression. In the average class of the teen years, the teacher has opportunity for expression, the pupil listens or occasionally takes a half-interested part. As a rule, the Sunday-school hour is of real interest to the beginner, a part of life that he enjoys, the influence of which goes with him through the week. He does not want to be absent. He actually sheds tears if he must remain at home. That large place held by the Beginners' class in the life of the child dwindles with the years. Interest and influence grow less, and absence is not a cross—in the teens, few tears are shed because one must remain at home.

Religious Life Must Grow

And yet the interests in the teens are just as real and just as vital as they are in the years of the Beginners. The church school has not based its religious program upon those interests as it has finally come to do in the earlier years. I find again and again the idea of God which is in the mind of the fourteen-year-old is that given him in the Beginners' or Primary class. His God has not grown with him. I find that his idea of Christ shows little variation from the Christ given his child mind. Christ has not grown to fill the larger horizon of his developing life and so does not hold a large place in it.

I find that in the majority of cases after the child has "united with the church," he is left pretty much to himself so far as training in the duties of church membership and the responsibilities of a Christian church member to the community and the world are concerned. So that just when the twig has been successfully bent, wise, directed, concerted effort on the part of the church for its growth, cultivation and training, that it may fulfill its purpose and become fruit-bearing, practically ceases.

We take for granted too easily that the teens continue to turn naturally to God, that they do pray, that their standards of right and wrong are fully established, when in reality there is turmoil and chaos in the thinking of many a boy and girl who, two years before, bent in the right direction, joined the church. Many a young church member in the teens who prayed with confidence at twelve prays with great misgiving or not at all at fifteen. The need of sympathetic understanding, of strong leadership and firm guidance, is never greater than in the early teens when the bent twig is either trained for successful living and fruitful service or twisted, distorted and broken.

The community, of course, is made up of home and school and church—and the parasites, comparatively few in number. Most of these parasites have no responsibilities of home, many have no children, most have no interest in education in any of its phases, they are not engaged in legitimate business—and all are out of sympathy with the church. The parasites could not exist against the combined efforts of the home, the school and the church. But the home has many burdens within its own four walls and it forgets often the other homes. The school has a heavy program and a hard task. It finds it very difficult to assume responsibility for the hours spent out of school, and the church has not yet decided in action its relation to the things of daily life that make up the character of the community, so the parasite can work with very little regular and serious disturbance. The twigs carefully bent in the right direction do not come under their influence until the teens—they are occupied with school and sheltered in the home. But in the early teens, in our day, both school and home open the door. Sometimes it is the motion picture house and its occasional accompanying evils that give the first twist to the twig, sometimes it is the street corner, now and then it is the pool room located in a danger spot, often it is the amusement park or the dance that in character menaces even the twig carefully bent. Sometimes it is the cigarette that starts the cross currents which will one day bring disaster. The church, the home, the school acting *together* might easily banish any one and all of these things, but no one of them can do it alone. Until they see their duty and, forgetting all littleness, all differences, all selfishness, *unite to do it,* we shall have twigs successfully bent in right directions distorted and broken before the years of service and safety have come.

But yesterday a friend introduced me to a pale, inefficient boy of eighteen, with dull eyes and drooping lips, one hand in his pocket, hat on one side of his head, cigarette held impatiently in the other hand, while we talked. He had been suspended from high school and could not graduate. "That is Jack ———'s brother," said my friend as the boy walked on. "Impossible" sprang instantly from my lips as I remembered the rosy-cheeked, stalwart little lad of twelve who had carried off two ribbons at the school athletic meet.

"Yes, it does seem impossible," she said, "and this boy was exactly like Jack at his age. His parents seemed to lose control of him at fourteen. He joined the wrong group at high school, he left the Sunday school and I'm afraid he is beyond our reach now." The contrast in the faces of those two boys pictured in my memory, seems a tragedy of tragedies. Some one woefully failed in his duty to that twig bent in the right direction and ruined because no steadying hand was there to *train.*

If the twig wisely and rightly bent falls a victim to the strain of the days of the teens, what shall we say of the twig distorted from the start? Only that more heroic effort, stronger props, more constant care are absolutely necessary if it is to be saved at all. No prop after the twig is bent can wholly remove the marks of the warping, but the twig may be rescued and saved to bear fruit that shall add to the good of the world. Our reformatories, our prisons, our rescue homes bear indisputable witness to the fact that the vast majority of their inmates were from the very beginning given the wrong bent which later efforts failed to correct, and so ruin came.

For our joy, comfort and encouragement, we may look all over America into the faces of thousands of our youth who have been given the right bent before twelve and the careful training after that which have resulted in strong, clean manhood and sweet, true, pure womanhood, already bearing fruit in service that blesses the world. To increase this number ought to become the passion of every home in America, the avowed and determined purpose of every school, the highest and most absorbing duty of every church—the one supreme reason for the right of a community to a place in the life of the world.

The Missionary Work in Our Southern Mountains

By
C. H. Trowbridge

A Typical Southern Mountain Home

THE problem of missions in the mountains is simply an exaggerated type of the rural problem. The need is due to isolation and its concomitants and is to be supplied on the same basis as the need in lowland rural sections. Everywhere individual development comes chiefly through personal contact between people whose situations present similar problems. A man gains his information from those influences which lie within a half day's journey from his home. He can reach them, get mental stimulation from them, and get back to tend to his stock at night. In level territory, this area will be approximately a circle whose radius is limited by the speed of his vehicle. A dweller in the mountains, however, has his circle narrowed to a "string up and down the creek," for it is difficult to pass over the ridge from one creek settlement to another, and the trip is not often made. Even when the road joining two settlements is well beaten, there is a great deal of unpopulated territory intervening and the minds with which a mountain farmer can sharpen his own wits are many times fewer than those available to his lowland brother. In consequence we often find in the mountaineer a suspiciousness in regard to strangers, a diffidence in association with other people, and an unalterable reliance upon his own decisions which cannot be expected in those who associate more frequently with others of their kind.

It is important early in the consideration of mountain problems to eliminate those factors which are not in any true sense connected with missionary work.

Railroads have nosed their way between the mountains along the river courses, and their progress has dotted the valleys with thriving and progressive cities and towns. Many inhabitants of such towns travel to distant parts of the country seeking excitement or wealth. Many times they return to fill quietly and efficiently their places in their home communities, bringing with them the experiences gained in their travels. Many of these valley mountaineers have achieved education and have acquired a considerable amount of property or of fame. It would be ridiculous to consider such places as in any sense

missionary territory. These cities have their poor as other cities have. They have their civic problems, but they are as well able to reach their own solutions as other cities are. In the country surrounding these favored localities we find many families well situated from every point of view. The valley farms are often very fertile, and the farmers themselves thrifty and prosperous. They are able to raise good crops and to market them profitably in their own dining rooms to summer tourists, reserving to themselves and their families all the profits of the wholesaler, the jobber, the retailer, and the hotel proprietor, none of which are inconsiderable in these days. Such men are able to buy the adjoining farms, to educate their children, and to enjoy life richly as they learn how to use their money.

Brush Arbor

Even in the inaccessible parts of the mountains there are some now who have touched elbows with the great world and are reaching out for its benefits. They are putting aside money as they can; they are getting some education; they are reading agricultural bulletins, and are gradually climbing out of the hopeless situation in which they as cove dwellers have lived for generations. It is doubtful if these poor but up-looking people with their determination, energy, and ability claim or desire missionary help. They will secure the benefits of living for themselves, in the second generation if not in the first.

Still there are considerable numbers living in isolated regions who are distinctly in need of missionary assistance. They live on small farms, a great many acres of which are untillable. It is impossible for them to raise crops to supply more than their own needs through the long winters. They have few opportunities for social gatherings or even for religious meetings. Their homes are not attractive to summer visitors. In fact, almost their only source of ready money is the destruction of the timber on the mountain side or the sweat of their brows in "public works." Because of their limited association with others their knowledge of the world is very largely built on the experiences of their own lives and those of their few neighbors. It is no wonder that their ideas of health are extremely vague and often fearfully erroneous, and that their philosophy of religion is gloomy and fatalistic. This class of the population in this generation and the next is practically hopeless without help. They have neither the means to break through their own mountain barriers for stimulation and suggestion, nor the confidence and the initiative to raise themselves to a place where such help is available. Their descendants will be drawn eventually into the current of progress and assimilation, and once assimilated, will be leaders anywhere as their more progressive cousins have always been. It is unthinkable, however, that these choice individuals of our own race at our very doors shall be left to work out their own destiny untouched by the inspiration and stimulation of the more fortunate citizens of Christian America. We cannot, like Gamaliel, thrust our responsibility back on God. Our grandchildren cannot clear our skirts of betrayed trusts.

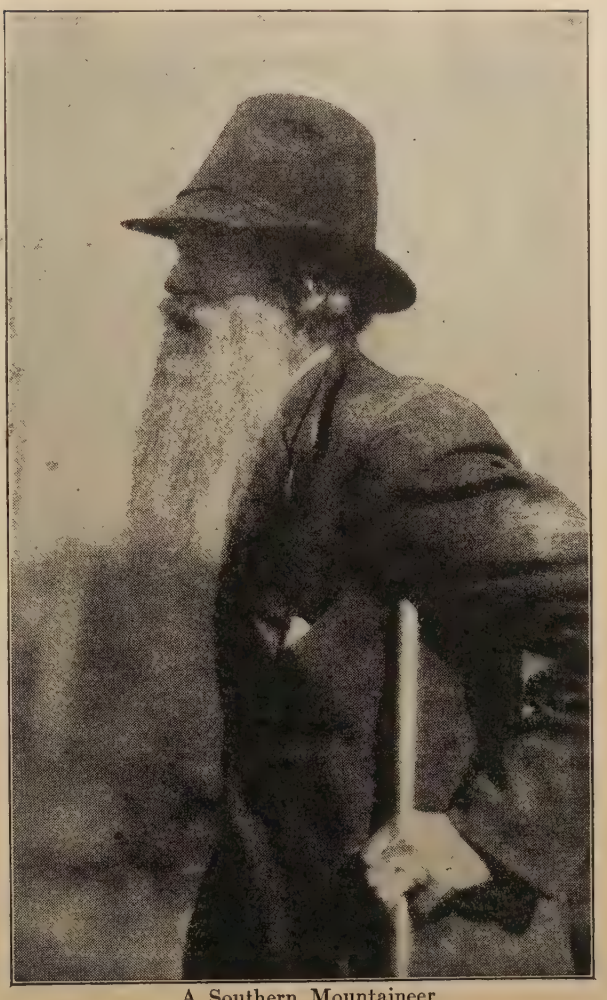
The difficult part of the problem is that our mission schools and churches can touch only the edge of this great need. It is important that schools operated as philanthropies should be scattered among the mountains for the benefit of those who have acquired sufficient funds and intellectual hunger to take advantage of them. In the mountains, however, the number of people who cannot go to school is so great that something must be done to carry to their very doors the spirit of hope, of good health, and of success which dominates our schools and colleges. The missionary need of our territory just now is not only that the plants and incomes of our existing institutions be enlarged that the children from the most neglected homes may be brought freely under the influence of modern Christianity; but also that the schools and churches in happy contact with world stimuli may reach out loving hands to the very mountain tops to those too old in years or in cares, or too poor in money or in spirit to search out for themselves life's rich possibilities.

A number of the educational institutions in the mountains are already striving to carry their spirit to the homes of these isolated people. Some of them are working in connection with the state and county boards of education to upbuild the public schools. In several the extension work takes the form of medical advice and assistance. In some, as the Madison school near Nashville, Tennessee, and the Asheville Agricultural School at Candler, North Carolina, there are hospitals or sanatoria which care for serious sickness in the neighborhood. At Brevard Institute in North Carolina, provision has been made for the employment of a Christian registered nurse for work especially among the needy not connected with the institution. The Presbyterian schools which center at Asheville, North Carolina, are discontinuing their educational work in many of the small schools which they originally planted throughout the mountains, and are maintaining their workers in these isolated localities as settlement workers rather than as teachers. They frequently operate a model farm, loaning modern

tools and giving scientific advice to their neighbors. On the farm they maintain also a nurse and frequently a head resident whose tact and friendliness win for her a welcome into the home life of the community.

It seems very probable that the future of our schools will develop along some line suggested by these enterprises. Doubtless the academic work should be maintained as an educational standard for the public schools of their section. The mission schools should be better equipped and better manned than the public schools and by their insistence upon the fundamentals of Christianity should be able to turn out graduates whose earnestness will make them more valuable in later life to themselves and to their communities than the average high-school graduate can expect to be.

Their campus activity, however, will probably be equaled by the influence and efficiency of the work which centers on the campus but which extends itself into the homes of the unfortunate people in the territory served by the school. Probably the most crying need of the present moment is the teaching of the fundamental laws of health, of dietetics, of child preservation, and of sanitation among the "submerged tenth" of the mountain population. Few tasks in the world will demand a more finished diplomacy than this. In its very nature, instruction in these personal matters is difficult anywhere. From the life history of the people whom it strives to reach it will be more difficult here than anywhere else. Those capable of representing America in foreign courts without becoming *persona non grata* doubtless outnumbered those who can with equal success carry the loving interest of the Christian world into the homes and hearts of the missionary territory in our southern highlands.



A Southern Mountaineer

The enterprising of this needed feature of missionary work will require not only workers of the highest type of culture, Christ-like tact, and specialized training, but will demand also considerable amounts of hard cash. The question of transportation will be an important factor, although much of the travel will be where nothing more complicated than a mule can go. These workers should be transported to and from their inaccessible fields with as little loss of time as possible. They should also be equipped with free supplies for emergencies. When they find, as they too frequently do, a neglected child who has need of skillful surgery, funds should be available for the expenses of travel and of hospital fees. As they unearth spiritual and mental gems buried in the childhood of the mountains, they should be sure of sufficient financial backing to give those choice children of God the education and the culture for which their minds are fitted.

Children of the Southern Mountains

Planning a Worship Program for the Church School

By Margaret White Eggleston

IN many of the church schools of our country there is to be found a good worship program for the Sunday morning hour in the Primary department; some of the Junior departments have good worship services, although the number is smaller, but it is the rare Young People's department that worships. Hence, this article is to be planned for that group.

Ideally, the Intermediates should be by themselves and have their own service, for the worship needs are quite different from those of the older boys and girls, but rarely is this possible because of lack of room. If it is not possible, then I believe all those from twelve to twenty-four should be together. The Intermediate benefits much by having the older ones there, while the older ones learn to serve and worship with their younger friends. The Intermediate needs training in making of ideals, in loyalty, in planning for church membership and many other things. The older members of the department are already church members, and they need training for service. But the two can be well correlated if care is taken.

Let us think of the larger group which we call in the Sunday-school world today "The Young People's Division," and plan for them. First we must think of the group itself. What do they need? How far have most of them gone in the Christian life? Do they need a practical or an inspirational service most of the time? Are they from homes of refinement or from homes where ideals are few? Which department is the most needy? Do they go to the church services, or must the worship hour in the church school take the place also of the church service? If so, then there must be much more ritual and less of what we might term the socializing work. The service must be simple enough so that they will not only understand, but also help. They cannot give what they have no foundation for in thought. The service must be dignified enough to command their respect, yet it must be full of live thought. It must challenge their attention so that there will be little attention paid to things about them.

The one who plans a worship service must, of necessity, know the group. Not long since a director came to me with a program for the year. One month's program made a firm impression on my mind. It read thus, "Foundations of Our Faith: Belief in the Atonement; Belief in the New Birth; Belief in the Resurrenction; Belief in the Doctrines of the Church." When I had talked the program over with the director, I found he had no idea whether the pupils were church members or not; whether they had education or not; whether they were interested in our faith or not. He had been chosen for the work and had made out the program. Such a plan could hardly be expected to win. Let the new director plan a simple, worshipful program until he knows the needs of the group, and then fit the program to these needs.

With these facts in mind, the program for the months to come should be considered. What days are there that are full of vital importance? A few come readily to mind—Easter, Mother's Day, Thanksgiving, and Christmas. But there are many others that ought to be remembered in the Young People's Division. Flag Day, so full of patriotic suggestion; birthdays of great men and women that can give a message of real value; Children's Day, which in this division can be easily changed to Service Day, and others. These days need to be carefully planned when the program is first made out.

Often I am asked, "Should the program be put aside for other things that come in to interfere?" No! If the thing that seems to need a part of the service is very much worth while, then occasionally the program might be set aside. But usually it should be woven into the regular service and given a part of the emphasis. Plan your program and then see to it that it is given a chance to work.

With the needs of the group in mind and the list of the special things that are to be woven into the program, the leader is ready to meet the worship committee. This should be very carefully chosen with some one at the head who has education and who can think intelligently. This worship committee offers a fine opportunity to train young people to choose the things that are most worth while. I have seen a boy begin his work with little enthusiasm and a few months later plan ways for the committee to take charge of the evening service for a Young People's Program. When making out the program for the year, sometimes it is well to let each member plan the services for a month. This calls out originality of thought. When the plans for the months are brought together and correlated, the young people begin to see what it means really to get ready for the worship service.

I remember having a boy come to me after a particularly good worship service and say, "I tell you, I was glad that we changed my plan for that lesson, for I could see, as the class gave it, how much better it was. The man who sat behind me said to his friend, 'I must ask who plans these services'; so I turned around and said, 'We all do. That was the one that I planned.'" He had learned the joy of successful service given to others, and that is a key word in teaching young people to serve.

Below are a few plans for a whole year. Some of them were worked out by the students in a class at Boston University; one was planned by the worship committee in a Boston church school. Some parts of all the plans at least have been tried and found to be well worth using. The theme for the month is worked out for the four successive Sundays, keeping in mind the topic for the evening hour as given for each of the four weeks. All have been planned by young people; hence, they show what sort of things they would like to study in their worship periods. I grant you the programs would take time on the part of

the leaders and the committee if they were carried out successfully, but at least they are full of vital messages for the growing boys and girls. Given worship hours similar to these for the twelve years in the division, we would have men and women with much more of reality in the religion which they are supposed to possess. Some may say there is little of missions, temperance, etc., worked into the program. Some emphasis should be placed on missions, at least, almost every Sunday, but it may be a part of the responsive reading, a biographical story, a bit of a letter from a missionary. Into any of these programs much of correlated material may be brought in. Missions taught in this way are much more worth while, for they become a part of the whole, rather than a thing to be studied by themselves.

A Year of Worship

Program No. 1

Theme: This Year for God

Morning	Evening
September Making the Right Choices	Of friends; of books; of good times; of aims for our division (Rally Day).
October Forming Ideals	How? When? Where? What?
November Thankfulness	For homes; for peace; for friends; for God.
December Learning to be Generous	With our possessions; with our time; with our talents; for our Master.
January The Four-fold Life	Keeping ourselves well; finding the right good time; increasing in wisdom; learning God's plan.
February Loyalty	To self; to community (Lincoln's birthday); to country (Washington's birthday); to God.
March Showing our Love for God	By kind acts; by pure thoughts; by glad service; by giving ourselves (in preparation for Easter communion).
April The Value of Perseverance	In school; in business; in God's work; the rewards of perseverance.
May Being Heroic	In hard tasks; every day; in serving our country (prep. for Memorial Day); in serving God.
June Remembering Others	In school; at home; by thoughtfulness and prayer; by reverence and good deeds.
July Our Neighbors	The new American; in South America; in the Far East; in Africa.
August Being a Champion	For children; for the sick and crippled; for the animals; for foreigners.

Program No. 2

Theme: Building

January Our Lives During the Coming Year	The four-fold life; the second mile; the right use of God's gifts; the little foxes that enter our lives.
February Faith of our Fathers	Courage; honesty; willingness to work; truthfulness; democracy.
March The Sacrifice of Jesus	Jesus and his friends; the last week of Christ's life; some hard things he had to bear and others that were harder; Christ in the garden—the meaning of prayer.
April Our Country	The Easter message—"Live and Grow"; the Mountain Whites; the immigrant; the work for the colored race.
May The Home	Origin of Mother's Day; European children who are homeless; home life in foreign lands; responsibility for the way in which others live; defenders of our homes.
June Great Books as Life Teachers	Favorite books; habits of reading; how we got our Bible; the greatest book of all—the Bible.
July Vacation Reminders (one service)	Loyalty to country; chums—friendship with Christ; sports, mastery of self. Camp-fires—Christ in story.
August The God of Nature (one service)	Flowers—purity; trees—growth; rivers of the Bible; lakes of the Bible; mountains of the Bible.
September Education	Its value to a young person; schools of other lands; Oriental colleges; plans for the religious education in our own church. How we can help (Rally Day).
October Working with God	At home; in school; in the community; in the church.
November Heroes of Christianity	Luther; John Knox; John Wesley; being thankful for the growth of the Christian church.
December World Peace	If the church helps; if the home helps; if the nation helps; my gift to the world some day.

Program No. 3

Theme: A Christian at Work

October Harvest Time	Gathering the harvest; destroying the tares; measuring the wheat; sharing the profits.
November Showing Thankfulness to God	For home; for friends; for the still, small voice; for God's house.
December Following the Star	By faith; with hope; through love; to Christ.
January Making the New Year Worth While	By prayer; love; consecration; service.
February Loyalty	To right; to church; to country; to God.
March Making our Bodies Fit Temples for God	By having strong minds; pure lips; clean hands; a pure heart.
April "For Christ's Sake" The Easter message	"Take me"; "make me"; "keep me"; "use me."

May Showing our Thoughtfulness	For father; mother; little children; old people.
June Letting our Light Shine	At school; at work; at play; in our community.
July Bringing the World to Christ	Through love; prayer; by service in foreign fields; by being brothers and sisters to those who are at our doors.
August Finding God's Spirit	In art; in literature; in music; in nature.
September Rounding Out Our Lives for Christ	By good physical development; by mental development; by social development; by spiritual development.

One Sunday's Worship Program Worked Out in Detail. Taken from Program No. 1

Topic: Making the right choices.

Processional for month: "May Jesus Christ be Praised."

The Call to worship for month:

Leader: I was glad when they said unto me, Let us go into the house of the Lord.

School: Create in me a clean heart, O God, and renew a right spirit within me.

Special hymns for the month: "I've Found a Friend"; "Jesus, Thou Divine Companion"; "I Would be True."

First Sunday in the month: "Making the right choices *of friends.*"

Morning.

Processional (as above).

Call to Worship (as above).

Response: Holy Holy, Holy (one verse).

Responsive Service, from hymnal used, led by pupil leader, or St. John 15. 1-17, read by a pupil.

Hymn: I've Found a Friend.

Prayer: (Note this prayer made by a girl of fifteen and handed to the Superintendent. She was using the above topic for the day.)

"Father, we know that the best friend we have in all the world is Jesus, and we know that we must choose to have him live with us if we want him in our homes and in our lives. Help us to make our lives fit for his friendship. Help us to see how much finer our lives will be if he is there. We thank thee for all our friends who help us to live in the way we should. May we learn to be a true friend and to know how to choose the friends we ought. For Jesus' sake, we ask it. Amen."

Prayer response: (If new, sung as a solo several Sundays until learned.)

"Father, hear thy loyal children,
As to thee they pray;
Asking for thy loving guidance on this day.

"Through the day, O, loving Father,
May we grow like thee;
In the beauty all about us,
Thy reflection see. Amen."

Group talk: (Given by the president of the department or division.)

For this month our topic will be, "Making the right choices." What we study here we are, as a group, supposed to go out and do during the week. These are the days when boys and girls are coming back from vacation. They have been away from Sunday school all summer. They must choose whether or not they will begin again. You and I know that it is wise to choose to stay in Sunday school. We can help others to make the choice. Some are choosing whether to go to school or to go to work. Some are choosing whether to obey or to be willful. All about us are boys and girls who are making choices—both right and wrong. Some one has said that upon the way we choose to say "yes" at the right time and "no" at the right time depends our future character. As we help others to choose wisely this year, we shall grow stronger and more worth while ourselves. Our first aim for the new school year is to make right choices.

The Story, given by another pupil:

Many years ago in England, there came to a boy of fifteen a choice that was a hard one to make. His name was Charles Wesley and he lived in Epworth parsonage with his father and mother and sixteen brothers and sisters. There was little money in the home and there was much hard work, but there was also a wonderful mother and so it made the choice all the harder to make.

Charles had a relative who was a member of the House of Parliament in London, and this man wanted very much to adopt a boy. He had money and a fine position, so he could give the boy many advantages. Now this man liked Charles Wesley, and so one day he sent and asked him to leave the little home where there were so many children and come to be adopted as his son. When Charles asked his mother to help him decide, she was very wise and said, "No, you will have to be the one to choose, for it will affect your whole life. I will let you go if you wish, though I haven't a child to spare." So the boy thought it all over and decided that he wanted to stay with the little mother who is known all over the world as a wonderful mother.

Well, another boy was chosen to go to the home of the relative and that boy became the grandfather of the great Duke of Wellington, who led the English nation in so many battles, and whose name has been so much honored through the years. But Charles Wesley became just as great, for there in the little Epworth parsonage he learned to write great and wonderful hymns, and it was really he who taught the English people to sing praise to God. Over 6,000 of his hymns have been used by the church. During the taking of the offering, the organist will play one of his hymns which we sing at Christmas time and which was written when Methodism was less than a year old, when he was helping his great brother, John Wesley. (Hark! the Herald Angels Sing.)

Offertory: Taken by two pupils—Prayer after offering made by pupil leader.

Announcements.

Dismissal to classes, with hymn if preferred. Soft music helps to make an orderly dismissal.

Evening hour: Special topic—Making the right choice of friends.

First twenty minutes.

Learn any new hymns needed for the morning hour, giving a background for each. For instance, if "I Would Be True" is new, give the following sketch: In 1905, there graduated from Princeton University with a *cum laude* degree, a young man by the name of Howard Arnold Walters. Because of his sunny smile he was wanted in all kinds of company; because of his keen mind, he was sought where counsel was needed; because of his consecration to the Christ he was a blessing to all of his friends. After a time he went to Hartford Theological Seminary and there made good marks and many friends. Many places were offered to him in this country,

but he felt that God wanted to use him in the foreign field; so he chose to go. He went to China, then he taught for a time in Japan and finally went as Y. M. C. A. secretary of literature for the Mohammedans in India. While away there came a Christmas when he could get to no place to purchase a gift for his mother; so right out of his heart life, he sent her a little poem. 'Twas such a beautiful bit of verse that she sent it to Harper's Magazine and they gave it to the world. In 1918, when the flu was raging here, it was raging in India also, and Arnold Walters was one of the ones who died from the disease. But his little bit of himself which he sent to his mother that Christmas did not die. It was too good to be lost. And today it is being sung by young men and women all over our country, and is helping them to be better men and women. Listen as I read it to you and then we will listen as the piano helps to make it even more beautiful.[1]

Second twenty minutes.

Several Bible readings should be used, 1 Sam. 17, 55, to 1 Sam. 18, 5; St. Matthew 19, 16-22; St. Matthew 26, 6-14, or any.

The Story: The Choice of a Friend.

After the Bible readings, dramatize the story of Ruth. If the choir of the church is vested, three of these robes, with a square folded cloth for the head covering is all that is needed for costuming. Let Naomi enter alone musing to herself as to the advisability of returning to her native land, naming over the advantages she would find there—kinsman, sympathy, and helpfulness of the worship of her God. Then let her name the reasons for not going—loneliness, the long journey, loss of Orpah and Ruth. As she muses thus, the girls enter talking together. As they see Naomi, they hurry to her and ask her where she is going. Then she tells them her yearning for the old home and the old friends, and that she has resolved to begin the long journey back again. Both girls are eager to go at least part of the way; so the three start out together, the girls with their arms about the mother. Then Naomi, in the words of the Bible, bids them go back. Orpah hesitates and then kisses Naomi goodbye. Ruth watches her and then, while Orpah waits near the door, Ruth repeats the beautiful vow given in the Bible and thus chooses her friend for the days to come.

One needs little of costuming, little of rehearsal, but a very careful study of the Bible narrative in order to dramatize many of the great events of the Bible story. To dramatize the stories makes them very much more real and the lesson stands out, not as a story, but as a fact in life. It is a very practical way of helping to make the evening hour more vital. The dramatization of this story of Ruth takes about seven minutes. Should you care to dramatize the story of Jonathan and David as given above in the lesson, then read the story of Jonathan and not that of Ruth. Young people like to act a story, and there are none finer for them than the heroic stories of the Bible days.

After the dramatization, let there be several prayers and a hymn or two. Then perhaps there will be some who are ready with testimonies as to the value of a choice of a friend in their own lives, but usually, if your group varies in age from fifteen to twenty-four, rather than from twenty-four to thirty as is often the case, you will find that only as they prepare for the service are they ready to give to it. Your group should be made up of members of the Young People's Division and not of adults. The latter should be there only as leaders.

[1] "I Would Be True." Words and music may be found in the Methodist Sunday School Hymnal and also in the Hymnal for the American Youth by Professor Smith. If using the former it is stronger if used without the chorus given in the book. This is a great favorite with young people all over the country.

Here, one of three plans may well be used.

First: Questions given out in the morning, or the week before, dealing with very practical things in their own life—for instance:

"Do we choose our friends or happen to get them?"

"What should we look for if we are about to choose a friend?"

"Are your best friends older than you or younger?"

"Have you a good friend, other than your relatives, who is over forty?"

"Some one has said that if three fine, successful Christian business men were interested in a boy through his teens, it would be impossible for him to go wrong. Is it true? How would that friendship help him?"

"Why are the church people interested in you? If they are not, why not?"

"Are you a good friend to some one?"

These questions are things about which they know something. There is every reason why our young people will not talk in the Christian Endeavor and League meetings. It is the same reason why you will not give your views when you are in a group much older than yourself and who know much of the subject discussed, while you know little. If you want them to talk, and I am sure you do, give them a guiding line, long enough beforehand so that they can think it through.

A Second Plan: Let the committee help them to find little life stories to interest others in the topic. Some of Marsden's books are full of suggestions here, perhaps *Pushing to the Front* and *The Secret of Achievement* are as good as any. If the committee are awake, they can gain much by preparing this work, and little stories of real life are splendid for your evening service. For instance: William Penn's friendship for the Indians; Dr. Howe's friendship for Laura Bridgman, and what it has meant to the blind of the world; Jacob Riis and his helpfulness to the slum-people; Jane Addams, choosing to give her life to the Chicago poor. All these people chose to give their time and their friendship where it could help rather than where it could just please.

A Third Plan: A study of the friends whom Jesus chose—his disciples, the Bethany home, the woman at the well, Zacchaeus, and many others.

In any one of these three types of meetings, you can bring out the great fact that we gain our best friends as we seek to serve rather than to get. It is not what the members of the department say that makes the evening service worth while, it is what they carry away. It is what they find on Monday and on Thursday to prove the truth of the Sunday service. If they go from the Sunday work testing their friends to see who are good and who are harmful; if they find an ideal toward which they mean to strive in making new friends; if they begin to realize the value of friendship with the Great Friend, then they have worshiped with you in your service on Sunday. But if they carry nothing away except the fact that they have attended an interesting service, then it has been hearing the truth but not living it—it has been a religious meeting but not a worship service.

A real worship program for a church school takes much time, but some day we shall learn, as a church, to have a person doing one thing well and helping others to train for that service, rather than doing a bit of Sunday school, a bit of gymnasium, a bit of club work and a bit of teaching. We shall train some people to lead in worship and make that their gift to the work.

Training the Devotional Life[1]

By Luther A. Weigle

What Is It to Be a Christian?

IN the early days of the Christian Church, before Christianity became the religion of the Roman empire, admission to its membership was not as simple a matter as it usually is now. Candidates for membership were enrolled as catechumens, placed on probation, and given a systematic course of instruction in the doctrines and practices of the church, for a period which varied from a few weeks or months to several years. This period culminated, during Lent, in forty days of fasting, prayer, initiatory rites and instruction, which ended at Easter with the baptism of the candidates and their admission to the Lord's Supper. Just before baptism, a ceremony was enacted which symbolized the meaning of the step which they were about to take, with a dramatic vividness which must have made a lasting impression upon all who went through it. The candidate was led, alone and clothed in white, to the eastern porch of the church; there he stood with his face toward the west, which was supposed to be the abode of the powers of darkness, made a gesture of abhorrence, and said, "I renounce thee, Satan, and all thy works and ways, and all the vain pomp and glory of the world," which he followed by spitting at the devil; then he faced squarely about toward the east, and lifting his arms up toward heaven, pledged his life-long loyalty in the words, "And I enlist with thee, O Christ."

To be a Christian is to be a follower of Jesus Christ. Nominally, that is easy in a world which owes so much of what it calls civilization to his influence. Really, it is not easy, for it involves one's commitment to principles of life which the world does not yet fully understand or accept. Today, quite as really as in the earlier centuries, it means enlistment and service with him.

Those only are Christians who choose Jesus' way of living rather than the way of self-indulgence; who follow him in the way of love, goodwill and service; who come not to be ministered unto, but to minister. There is deep significance in the term which is applied to the followers of Jesus in the Acts of the Apostles, where they are repeatedly referred to as those who are of that "Way." Christianity is essentially a way of living—the way that Jesus taught and practised.

But that is not all. It is a way of living that is sustained and strengthened by a way of thinking about God, an attitude toward God, and an experience of the love and grace of God, which the followers of Jesus may share with him who was their Master. Just as he lived his earthly life in open and constant fellowship with the God whom he conceived to be an ever-present, loving Father, we who follow him may live. We, too, are the children of God. And if we fail to keep in contact with our Father, we fail at the point where lay Jesus' source of strength and courage. It will be hard to live in Jesus' way because we lack his dynamic.

The Christian life includes both work and worship, then; the service of God and communion with him. It is more than morality, more than a program of deeds, however generous, loving and noble these may be. It is morality motived by an attitude toward God, and made possible by his presence and help.

Photograph by Furness

The Child's Devotional Life in the Home

The Christian Education of Children

That we wish our children to be Christians follows as a matter of course if we are ourselves followers of the Master. We have learned from him the secret of life itself—life more abundant, the life that is life indeed, of real and eternal worth.

We cannot begin too early the education of our children in Jesus' way. It is possible, as Horace Bushnell put it, so to bring up children that they shall never know themselves to be anything other than children of God. It is a mistake to wait until adolescent years, and then to hope for some cataclysmic experience that will turn to him hearts and lives which have not been trained to know him.

[1]This is the twelfth article in a series of studies for parents, teachers, and pastors, based on an outline prepared by The International Lesson Committee and entitled *Hints on Child Training*. Copyrighted, 1920, by Luther A. Weigle.

The Christian education of children is not something apart from the rest of their education; it consists rather in the Christian motive and spirit which animates the whole of their upbringing. There is no phase of the life and training of children which we have discussed together in the present course, which has not its direct bearing upon the development within them of Christian character. Even sound physical nurture, to quote Bushnell again, is a means of grace. The forming of right habits, the expansion of life through play, work and study, the companionship of good books and friends, growth in unselfishness and in the capacity and disposition to serve, all are important elements in their training for Christ. Enlistment with him involves the whole of life. It demands all that we are and can be when at our best. And it makes the best possible for us.

The training of the devotional life of children is but a part of their Christian education, therefore. It is that part which brings them consciously into communion with God through Christ. It aims to develop within them the power to know God for themselves, to love him and worship him, and to live in the happy realization of his presence and sustaining power.

The Principle of Personal Association

There are two principles, in a sense opposite yet really complementary, which are fundamental in the training of the devotional life of children. They may be termed the principle of personal association and the principle of adaptation.

The principle of association follows from the fact that education is a social process. Teaching takes place wherever there is a fellowship of old and young, or of those who are relatively mature and those who are relatively immature—a fellowship which involves some body of common interests and communication of various sorts, whereby those who are more experienced are enabled to render some degree of aid and guidance to the less experienced. In the lack of such fellowship, the attempt to teach becomes a formal and ineffective procedure.

Applied to the devotional training of children, this means that they are best taught to worship God by their natural association with ourselves, who are their parents and teachers, as we worship him. That seems so obvious as to need no statement. Yet we often transgress this principle. We do so when we simply teach our children to "say their prayers" by themselves when they go to bed at night, but fail to associate them with ourselves in worship as a family group or in giving thanks to God for our daily bread when we sit at table. We transgress this principle, again, when we send our children to Sunday school and church because we deem it to be a good thing for them to get something in the way of religious training, but do not go with them ourselves. We transgress it when we undertake, within the church, to beget within them the church-going habit and to train them in worship by setting them apart from the rest of us in a "Junior Congregation" with separate services of their own, instead of giving them a place and a share in the regular church service, expecting them to attend with the rest of the family and to sit with the rest in the family pew. Our teaching is likely to fail in these cases because there is lacking the influence and example of the elders, the zest of common interests and the bonds of personal association which are needed if it is to be vital and real.

The Principle of Adaptation

The second principle is that of adaptation. The child's share in our common life and enterprises must be such as lies within his powers. We must take pains, moreover, to insure that he understands, in so far as he can, the motives and issues of the life in which he finds himself associated with others.

Applied to the training of the devotional life of children this means that they should not only be associated with ourselves in life and worship, but that they should be afforded definite instruction in explanation of the Christian beliefs and motives, and training in the cultivation of these motives and in their expression in service and worship. It is the recognition of this principle that has led, in late years, to the movement for graded lessons, graded missionary education, graded social service, and graded worship in our Sunday schools.

Teaching Children to Pray

The central act of worship is prayer, which is, as Clement of Alexandria long ago phrased it, "conversation with God." For Jesus, the possibility and the value of prayer was a corollary of his belief in the Fatherliness of God. He came to God, and encouraged us to come in the same natural, loving, trustful way which is characteristic always of the child's approach to father and mother.

Teaching the children to pray is in general the last thing to be given up in homes which have begun to lose the vital spirit of religion. Even in homes where the family never gathers in common worship, where thanks is never given to God at table, where the parents do not go to church and where there is no evidence that they maintain individual habits of devo-

The Child's Devotional Life in the Institution

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Listening to the Bible Story

tion, the children will be taught to "say their prayers" at night. Just in itself, this amounts to little. But it is something; and it indicates the vague presence of a conscience with respect to the matter which is sound.

The devotional training of a child rightly begins with the mother's teaching him to pray. And that should be as soon as he is able to speak well enough to address to God even so tiny a prayer as "God bless us all. Amen." So she will begin to establish within him the habit of prayer. Be it granted that he cannot yet understand just what it means; in this, as in most other respects, the education of children should begin with the formation of habits rather than with understanding.

In this beginning, of course, the mother will tell the child what to say; she furnishes him with a brief form of prayer. Throughout childhood, parents do well to continue this practice, furnishing their children with desirable forms of prayer, which may serve both to express their present needs and to awaken them to new and higher aspirations. When Jesus' disciples asked him to teach them to pray, he gave them a form—"After this manner pray ye." And the Christian Church, throughout the centuries, has amassed a rich treasure of forms of prayer, of which no Christian can afford to be ignorant. They are among the most precious of the church's resources for the development of the spiritual life of its members.

The dangers in the use of forms of prayer are obvious. They may become mere forms, made mechanical through repetition, and almost wholly lacking in meaning and vitality. They may prison the child's spirit instead of setting it free; they may even foster insincerity. If these dangers are to be avoided, and the full value of such forms realized, the following counsels should be observed:

1. There should be a revision, from time to time, of the child's forms of prayer. He should be furnished new forms, helped to revise the old forms, and encouraged to devise forms of his own. "I wish my parents had never taught me to say 'Now I lay me down to sleep,'" said a college student; "it has simply been the line of least resistance for me in prayer, and I feel that it has greatly hindered my spiritual growth." The trouble was not, however, that her parents had taught her the old familiar form from the New England primer; it was rather in the fact that they had taught her nothing else.

2. The parents should concern themselves with the child's preparation for prayer as well as with the act of prayer itself. As fast as he becomes able to understand, they should tell him about God and his ways, not so much in formal instruction, but as an explanation of the deeper motives of their own life, in which the child finds himself associated. And at the close of the day, just before bedtime, there should be a period, however brief, of happy fellowship of parents and children, which may or may not include a few moments of family worship, but in any case constitutes a preparation for the prayers with which the children end the day. The mother attempts the impossible who suddenly looks at the clock, hurries the children off to bed in spite of their protests, then suddenly commands them to pray. Most of us do not take enough time with our children; surely the hour between the evening meal and their bedtime should, whenever possible, be devoted to them.

3. The child should be encouraged to spontaneous prayer. His desire to express himself to God will soon outrun the forms which have been furnished him. He will have things of his own which he wishes to say to God. He should be encouraged to say them as he himself may choose, in all reverence but in the natural freedom of his childlike trust.

"The child's spontaneous prayers should at first be in addition to, rather than a substitute for, the forms of prayer which have become his daily habit. . . . Increasingly, as he grows older, his spontaneous prayers will furnish the material for his education in prayer. It is all too easy, of course, for the child to lapse into mere habits of spontaneous petition, and thus to acquire ill-considered and inadequate forms of prayer, whose only virtue is that they rose in the first place from within the child himself. The parents will do all that they can to guard against this, as they guide the child's preparation for worship, and as they talk to him about God and about the meaning of prayer. And they will encourage him to construct forms of prayer for

(Continued on page 46)

National Prohibition and Election Day

The Church School in Action

By Rollin O. Everhart

The First Year's Hindrances

THERE has not yet been a fair trial of national prohibition. Had it practically failed thus far because of the handicaps it has faced there would be no cause for discouragement, but it startlingly has made good. The church school has definite duties to perform in opposing the organized campaigns now moving both for its Congressional nullification and for its widespread local infraction.

The constitutionality and scope of war-emergency prohibition were in litigation from the time of its enactment until the Eighteenth Amendment supervened, and there were no special officials to enforce it. The first six months under the Amendment were roiled by legal attacks which ended only with the Supreme Court decision on June 8. Liquor organizations in formerly wet states, and most of their places of sale, have been maintained pending further efforts at prohibition's defeat. The laws of such important States as Massachusetts, Pennsylvania, New York, New Jersey and Wisconsin have either been placed in formal opposition to the Eighteenth Amendment or left void of any provisions for cooperation with Federal officials by State authorities. Fifty millions of dollars are raised and spent yearly in New York State alone for the enforcement of State law, yet this vast machinery and personnel is, by the existing law of that state, in formal opposition to the enforcement of Federal prohibition—for the nation-wide enforcement of which only five and a half million dollars have been appropriated by Congress for the current fiscal year. Federal enforcement agents have worked largely in an atmosphere of suspicion, intrigue, organized counter-spying and open hostility and contempt. All the old, wet political machines still exist and have added their hamperings. The public in wet states was incredulous. Worst of all, prohibition had the misfortune to come along with the slump in national morale following the tension of war. If, in the face of all this, prohibition as a national policy had not yet justified itself the answer would be clear—wait till it has had a fair trial.

A Boom in Social Betterment

But it has not had to wait. It has "arrived" regardless. Welfare workers report widespread benefits in the homes of the poor. Sheriffs have had to work county farms because of lack of prisoners and some such farms have been sold. Almshouses show depletion. New York City's Board of Inebriety has quit and its farm is being used to give boys a better chance. Four eastern Connecticut counties are considering one jail in common. Hotels still prosper and say appetites have increased. Suburban home life has been bettered by the more regular presence of many fathers at the close of day. Savings banks bulge. Business has felt the lift. Heat prostrations are fewer. Organized labor has been convinced, and refused even to discuss the return of beer at its recent annual convention. The National Federation of Remedial Loan Associations reports that where the majority of loans were formerly to tide destitute families over crises, now more often than not they are to purchase a home or a plot of ground. A University of Texas medical professor has bewailed the dearth of cadavers due to the lessened number dying in charity wards of hospitals. "Teeth are sounder and gums do not show the softness of pre-prohibition days," according to a speaker at the convention of the New Jersey Dental Society. The use of narcotics has decreased, not increased, say officials of the Internal Revenue Department. Even dealers in fish-bait reported a boom due to less guzzling and more actual fishing. These are mere glints from the abundant illumination of the prohibition question the daily life of the nation affords.

But, all this and masses more of facts have only made the liquor forces more desperate. A wet state Senator recently said: "Two years more of prohibition and it will be impossible to change." All liquor men realize this fact. That is why they are waging the greatest campaign in their history for the election of a Congress this fall which will repeal or modify the National Prohibition law. General political conditions play into their hands. Bosses of the old school are in a hey-day of return to influence, due to political uncertainty and confusion. "There never was a time," says the Philadelphia *North American*, "when so many aspirants for public office were running as pro-liquor candidates, financed by booze contributions." Metropolitan newspapers have featured the hint that Congressional "candidates who would pledge themselves to vote for the modification agreed upon would have no occasion to worry over the expense of their campaign, because the interests they were bound to protect would provide the financial sinews of war." Instances are known of former addicts of drink having filched the family Liberty Bonds to help swell this liquor slush fund. "The liquor traffic can be revived at any time by favorable action of a favorable Congress," says *The American Brewer* for July, and makes it clear that the liquor forces are fighting desperately to that end. The mere repeal of the National Prohibition Act will accomplish all the traffic desires.

Furthermore, there is a concerted move in evidence just now to bring about increased boot-legging where it is believed it will have political effect. Whisky is smuggled into small communities and spectacular effects temporarily produced to be commented on by wet newspapers. Definite siege with illicit liquor is being laid to factories and mills employing many men in an effort to disgust and embitter large employers. This is sniping warfare applied to believers in prohibition, all for political effect.

The church is the source and home of that moral vision and will which made prohibition possible, and the church must be the hope and stay of the prohibitory policy in this time of its peculiar peril, for the church alone is always in the business of making moral ideals real and is not deranged by the present loose reaction from the war. And the church school offers unique channels of aid.

What the Church School Can Do

Election Day is near. Who can impress upon the parents in a community the need for making the retention of the present prohibition standard first in importance better than their children? Pupils in the church school when shown that prohibition was enacted not so much to redeem the past and correct the present as to safeguard the future, that it is peculiarly the children's portion of the nation's constitution and law, can be inspired to raise with the voting members of their families the question whether they are going to see to it that this part of the law of the land which so vitally concerns all children is protected and no evasive or wet Congressman or United States Senator elected by their vote.

Beers and wines, the kinds of liquors which the traffic is most hopeful and earnest about restoring, offer another avenue for bringing youthful influences to bear upon voters. These are the tipples with which boys and girls are lured to form the appetite for alcohol. Many a man, though he may think mature drinkers might safely be allowed to have beer, will revise his thought and his vote when the effect of such a return upon the next generation is raised by his own child. The truth is, beer sums up the whole prohibi-

tion issue. If the amendment can be nullified to that extent prohibition will fail. Massachusetts once tried beer only, and drunkenness and all other liquor ills increased enormously as compared with the state's immediately previous prohibition record. Georgia passed through a similar unsatisfactory experience. Federal Prohibition Commissioner Kramer is backed by much history when he says: "We might as well give up the whole thing and let it go by the board if we are to have wines and beer. Soft drink establishments are troublesome enough today, but change them to wine and beer emporiums and no power on earth could enforce the law or limit the alcoholic content." And even so eminent an anti-prohibition authority as Ex-President William Howard Taft, in a letter dated July 22, said: "No such distinction as that between wines and beer on one hand and spirituous liquors on the other is practicable as a police measure. I did not favor national prohibition when it was an issue. It has been adopted under constitutional forms by the people and it should be enforced in good faith. Any such loophole as light wines and beer would make the amendment a laughing stock."

For pupils too young to bear the message by word of mouth, a children's message to voters, with the picture of a child and a children's prohibition plea upon it, could be given out to be carried to parents. It should state briefly the right of the children to have their clause in the nation's constitution and the law which makes it effectively protected, and should plead, in the name of the children, for a vote in the election of Congressmen and United States Senators against any candidate who is not committed to the safeguarding of the present law. A school boy's letter to Governor Coolidge telling what it would mean in his home if the governor signed the beer bill passed by the Massachusetts Legislature was a most appealing document. With all adult pupils the case may be made directly and pointedly.

But there is something larger gained in putting the church school into the actual battle at a time of special need than the immediate aid it yields. Nothing so fixes truth and makes it dominant as acting on it. When hostility to the liquor traffic is put into practice vivid and lasting impressions are made.

Your Home Town Needed

It was the mobilization of local moral sentiment the land over which brought about national prohibition, and local sentiment, still actively manifest, is all that can save it and make it completely effective. The fact that neither of the great political parties has spoken for the maintenance of the present standard of prohibition enforcement is not so serious as it might seem. Had only one party so acted then the issue would have sunk to a partisan level, whereas its sweeping conquests have all been won on a more-than-partisan basis. It is still the great moral issue, supported by men and women of all political parties, and the customary lofty putting of its interests above mere partisanship is in order and can be carried out in every locality without any just charge of partisanship. And though it is a national crisis it focusses back in every locality and must be met there. Each voter is in some Congressional and Legislative district. If he lives in a state where state law has not yet made it the duty of the police and courts of the state to help enforce national prohibition he should vote only for such Legislative candidates as pledge themselves in favor of a state enforcement law in full harmony with the present National Prohibition Act. For Congress and the United States Senate he should vote only for candidates pledged to maintain inviolate the present standards of Federal enforcement. Declarations from Congressional candidates against the saloon and in favor of the enforcement of the prohibition law do not meet the point. The issue is the keeping of the one-half-of-one-per-cent standard in the National Prohibition Act—that is, whether the law shall be *changed* or no; and candidates should be forced to be specific on that point.

Responsibility Cannot Be Shifted

Federal prohibition has not shifted any responsibility from local communities. If the churches there quit and think to leave the whole task to the Federal Government, prohibition will change from an amazing success to a miserable failure. Who comprise the government but the people themselves? If they be not actively and aggressively for the law its enemies will triumph. Washington cannot do it. Oshkosh, Roanoke and Sandusky must do it. Every community must do it. State laws must be passed in all states placing responsibility for the enforcement of national prohibition —of the kind specified in Federal law— upon every local sheriff, constable, police officer, prosecuting attorney and court also. Then the people in each locality will know whom to watch and whom to visit with political judgment at the ballot box if the law be not enforced. And not until then—until state legislative recalcitrancy is ended and the fingers of state and local authority which reach into every bailiwick and hamlet are forced to tighten about the outlawed traffic's throat will prohibition have a fair chance. For this the church must war. No other political issue approaches it in importance. The results so far achieved prove this beyond cavil. All high human interests demand that it be put first. November second will be a testing day for American Christianity, and what American Christianity does then will be noted the world around.

PROGRESS OF PROHIBITION

THE fight for the prohibition of the sale of intoxicating liquors in the United States has been long and strenuous. When the Prohibition Amendment to the National Constitution was adopted there were many who believed that the final victory had at length been won. The experience of recent months, however, has taught us that this was a serious mistake. The forces that stand for the liquor traffic have not the least thought of surrendering. Moreover, a large proportion of the leaders of these forces are not the least troubled on the ground of conscientious convictions in their efforts to carry out their purposes. There is no subterfuge to which they will not resort, no method, however despicable, which they are not ready to adopt, in order that they may perpetuate this terrible curse to our national life.

The situation, however, would not be so serious were it not for the fact that the mistake suggested above has caused the friends of sobriety and law and order to relax their vigilance. Assuming that the forces standing for the perpetuation of the reign of King Alcohol were completely routed, they have fallen into indifference and, as a result, have allowed a condition to arise which threatens to destroy the fruits of their hard-won victory. If this disaster is to be averted, the friends of temperance must begin at once to bestir themselves. They must see that the laws on our statute books relating to the control of traffic in alcoholic drinks are as well enforced as are other laws, and that men are elected to our State Legislatures and to our National Congress that will stand neither for evasion nor the nullification of these laws. Instead of being allowed to fall into decay the Anti-Saloon League, which is by all odds our most potent organized agency for promoting effective prohibition, should be enlarged and strengthened.

Uncle Sam Receives a Deputation From Europe

A Demonstration Dealing with National and International Prohibition

By Henry Beach Carré and E. Neill

Foreword

In this demonstration there are visualized a few outstanding facts which show the benefit of prohibition. The program is so arranged that it may be adapted to an elaborate or a simplified presentation.

The Characters Represented

Uncle Sam
Messenger for Uncle Sam
John Bull
La Belle France
Belgium
Norway
Sweden
Group of Governors
Group of Mayors
Group of Chiefs of Police
Group of Doctors
Group of Nurses
Group of Business Men
Group of Workingmen

(*This group of National Representatives may be enlarged at pleasure.*)

Figures Symbolic of Human Life and Opportunity

Manhood
Womanhood
Childhood
Youth
Education
Ambition
Genius
Pleasure
Happiness

Costumes

The national characters may appear in characteristic national dress, and carry their flags; the messenger of Uncle Sam, the chiefs of police and nurses in uniform; all the figures symbolic of human life and opportunity: Manhood, Education, etc., in classical draperies. Education should carry an electric torch; Genius a globe or manuscript; Happiness a bluebird; and Pleasure a rope of flowers.

Simplified: The foreign nations may be represented by only two, Great Britain and France. An individual may appear instead of a group. Each performer instead of a costume may wear ordinary clothing with a paper scarf across the breast on which is printed the character or country he or she represents.

Diagram

(*Each character or group after entering and going through speech or pantomime takes the place indicated on the* DIAGRAM. *The point of view for all directions given is that of the audience.*)

(*A flagpole with the American flag holds the center of the stage.*)

Music

Fling Out the Banner.

(*Enter left, Uncle Sam, who stops center. Enter right, Messenger, who salutes.*)

Messenger: Sir, a foreign delegation has arrived and desires an audience.

Uncle Sam: Bid the strangers enter.

(*Enter right, John Bull and La Belle France, followed by other foreign Nations.*)

Uncle Sam: Allies and friends, you honor me by coming to my shores.

John Bull: Our mission is a peaceful one. We have heard marvelous tales of the benefits of prohibition in the United States, and have come to see if they are true.

Uncle Sam: Gentlemen, I hesitate to give you the facts as I see them. My enthusiasm might bias my statements. For this reason, I have summoned to meet with us at this hour the true representatives of my people who will tell you what prohibition has accomplished for those with whom they have come in daily contact. Their statements will not be hearsay. I am anxious that your people shall know the truth.

John Bull: We should like to know first of all, how it affects the problems of administering government.

Uncle Sam (To Messenger): Call the Governors of my states, the Mayors, and Chiefs of Police of my cities.

(*Enter left, Governors, Mayors, and Chiefs of Police, the groups having a little space between them.*)

Uncle Sam (Addressing the groups): Our friends from across the sea would know how prohibition affects the work of government and law enforcement.

A Governor: I represent the Governors of our different states. Our experience shows that prohibition greatly simplifies the problems of government. Our legislative halls are no longer crowded with the representatives of the whisky interests. Our elections are free from the contamination formerly caused by the saloons' determination to elect their crowd to office. State revenues have greatly increased. The wheels of the government are running more smoothly than ever before.

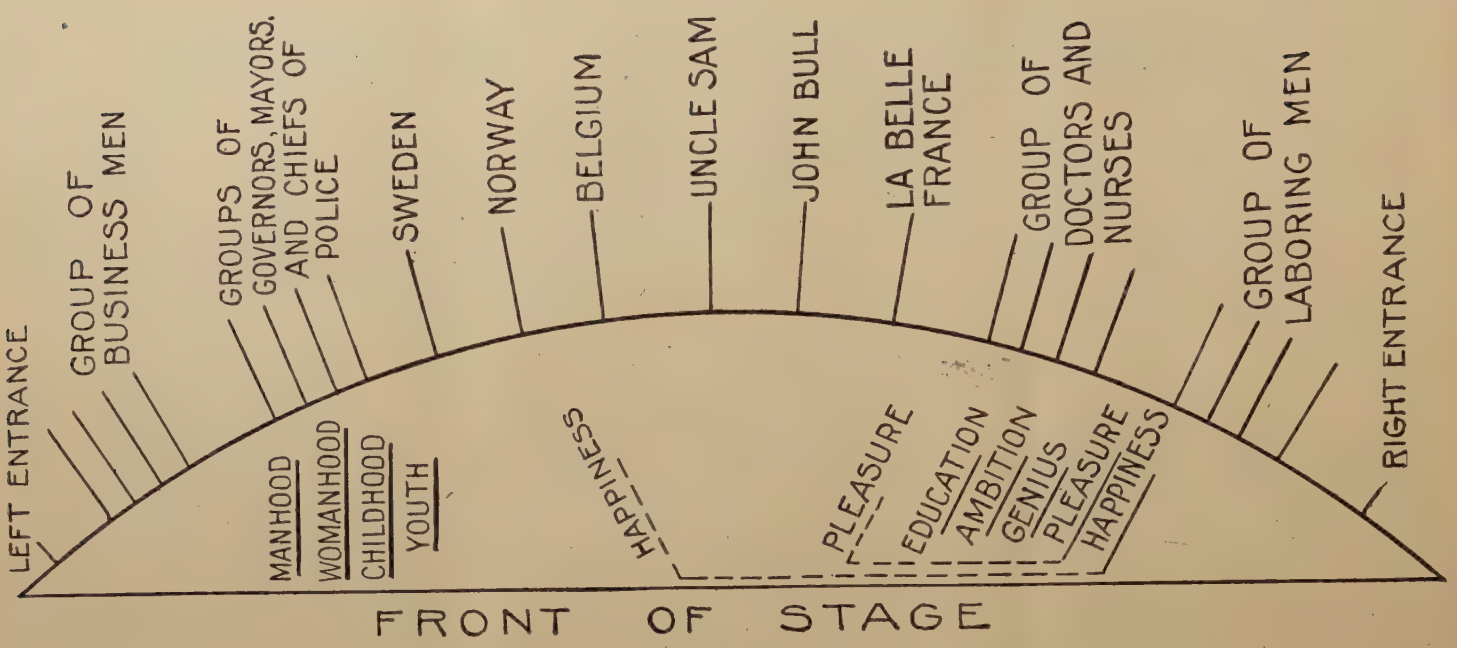
Mayor: The Mayors of twenty-seven large cities recently declared that prohibition has been a great benefit. The number of banks and the size of bank deposits have increased rapidly. Manufacturing plants and business houses are multiplying. Former whisky houses have been converted into food concerns and are doubling their employed force. Hotels have not only increased in numbers, but are now recognized as respectable places not wholly dependent upon the profits from their bars. Schools and libraries are crowded. Every form of healthy recreation is popular. The Saturday night pay envelope does not go to swell the cash drawer of the saloon. Home life is more normal and happier. Prohibition has made good in the cities.

Belgium: But they tell us that if men cannot get their whisky they will get into some kind of mischief equally as harmful.

Chief of Police: Let me give you the example of one large city. Since prohibition has gone into effect the city prison is almost empty. They are thinking of closing the place and seeking smaller quarters. The police force in different communities is now able to give its time to such things as sanitation and cleanliness instead of spending time in rounding up the "drunks."

France: This is all very informing. But I am interested in the health of my country and I would not suggest to my people that they do away with strong drink to the detriment of their health. Many people claim that a certain amount of strong drink is nourishing and helpful to the body. What does prohibition promise for a nation's health?

Doctor: The general secretary of our United Hospital Fund declares that "the reduction of drink will show itself in the improvement of general health so that when disease does come, the physical condition of our people will be able to combat it." The emptying of the alcoholic wards in our public hospitals will permit officials to give specific attention to mental cases, greater care to maternity and more constructive treatment to tubercular cases. And the alcoholic wards are emptying! At Bellevue Hospital in New York City, there were in January, 1919, 136 calls for ambulances to bring in "drunks." In February, 1920, there were only 10. Think of the difference only a few months will make.



Nurse: We nurses now have more time to give to the needs of babies and children. Our hours on duty are not so long, and we can therefore do more careful and efficient work than before. If you wish to find the real enthusiastic backers of prohibition, just ask the nurses!

John Bull: I have heard that prohibition is bad for business. Have you any light on that question?

Uncle Sam (To Messenger): Call a representative business man.
(*Enter left, group of Business men.*)
Tell our vistors how business is affected by national prohibition.

A Business Man: *The volume of business is the greatest in our history.* Marked reduction in the number of absentees and workmen tardy, less friction, increased efficiency, and a resultant larger production are the real economic results of prohibition. The effect has been particularly noticeable in the steel mills, where a practically normal force is being kept at work even in very dull periods. One executive says: "With a true combination of moral insight and plain common sense we have amended our Constitution and have provided the greatest single economic factor looking toward material prosperity ever created by legislative enactment. I believe that the economic value of prohibition will eventually be an influence for the prosperity of society the like of which will amaze ourselves and the world."

La Belle France: We are all much concerned over our labor conditions, and we read that one of your foremost labor leaders predicted that prohibition would cause a revolution in the ranks of labor.

Uncle Sam: Yes, the prediction was made as reported, but (*to messenger*) call a representative of Labor and let him speak in Labor's name.
(*Enter Labor Group from left.*)

A Laboring Man: The attitude of labor to prohibition is shown by a poll that was recently taken by the *Literary Digest*, one of the most widely circulated periodicals in America. Replies came in from 526 duly elected officials of labor unions from every state of the Union. Of this number, 345, or 73 per cent, declared that prohibition was a great benefit to the laboring man. He does not want the return of liquor.

Uncle Sam (To Foreign Representatives): I now call your attention to some other things which go far to make or to mar the greatness of a nation and render its people happy. (*Soft music as Uncle Sam speaks slowly, pausing to allow ample time for each character as mentioned to enter and take assigned place. The characters enter right and assume appropriate poses.* PLEASURE *and* HAPPINESS *come with rhythmical motions.*)

Uncle Sam: The Manhood of my country is freed from many snares and temptations. Womanhood is safer and more blessed. Childhood is better cared for. Youth has a better chance.

Through the door of opportunity comes Education with her torch. Ambition can make her voice heard. Genius with his mighty gifts may come to full development and challenge every youth. Best of all, my people, young and old, have a greater opportunity to keep Pleasure and Happiness as their constant companions.
(*All the characters are now in the places indicated in Diagram.*)

Uncle Sam: It has taken me one hundred years to make prohibition the law of my land. Every time I looked at my wonderful flag I blushed to think that its beautiful folds were waving in protection over the beer keg and whisky barrel. Now, since the Supreme Court on June 7, 1920, declared national prohibition constitutional, I look on Old Glory with new reverence and devotion.

John Bull: The results of prohibition far surpass anything we had heard.

La Belle France: Yes, yes, I had not imagined such things possible.
(*Other nations give assent in pantomime.*)

John Bull: (*After a silent conference with the rest of the delegation.*) We have decided to return home and make prohibition the law of our lands as you have made it the law of your country.

Uncle Sam: This makes one glad indeed. Permit this suggestion: I have found the *Sunday schools* of America to be most effective workers for this great reform. I suggest that you enlist the Sunday schools of your countries as coworkers with you. Perhaps the Sunday schools of my country will be glad to assist you, for they will never be satisfied until they see a Saloonless World.

(Some one in the audience who has been instructed in advance arises and offers a motion that the Sunday schools of America follow the suggestion of Uncle Sam and help all the countries of the world to destroy the liquor traffic. Another, previously instructed, seconds the motion. The Superintendent calls for the vote by acclamation.)

(The note is struck on the piano and the audience rises and sings with the performers the first verse of *The Star Spangled Banner.* The performers march off left, Uncle Sam followed by the symbolic figures of Human Life and Opportunity going last.)

An International Celebration

Commemorating the Meeting of the First American Legislative Assembly, the Signing of the Mayflower Compact, the Coming of the Pilgrim Fathers,—which Mark the Beginning of Free Institutions in America.

The Pilgrim Tercentenary

THE Pilgrim Tercentenary will be celebrated during 1920 from one end of this country to the other. The observance of this anniversary will not be confined to our own country, for the Pilgrim Tercentenary will draw all English-speaking peoples together in one great celebration. Thus what the Pilgrims stood for will be commemorated not only in the United States but in Great Britain, Canada, Holland, and Australia, drawing these late comrades-in-arms into a closer union. There will be a second sailing of the Mayflower. Dignitaries will embark from England following the route of the Pilgrims to Leyden and from there to Provincetown, Massachusetts, where a celebration will be held. Later Plymouth, Massachusetts, will hold its celebration. It is expected that all the large cities of the United States will celebrate, and all the smaller towns and villages as well; for the Pilgrims represent not only the freedom to which this nation is dedicated —religious, political and personal; but they also represent the Pioneer Spirit, and for this reason their tercentenary is of interest to any part of this country that had its pioneers. And what part of this country has not had them?

To join the Pilgrim Tercentenary celebration is a matter of patriotism. The celebration will continue throughout the whole of 1920, with special emphasis on all national holidays, in particular on Thanksgiving. Thanksgiving Day, 1920, will be celebrated both by Great Britain and America.

Stepping Stones Unto Others

THE action of the Sulgrave Institution and other patriotic societies in linking for celebration the landing of the Pilgrim Fathers and the establishment of the first representative assembly in America is timely and most appropriate. These two events, occurring as they did within eighteen months of each other, are both vitally important in the history of the country, both foundation stones upon which has been reared the structure of liberty.

The Pilgrims were the forerunners, the entering wedge, so to speak, of that great Puritan migration which determined the character of New England and so profoundly affected the civilization of present day America. They had, as they tell us, "a greater hope and inward zeal of laying some good foundation . . . yea, though they should be but even as stepping stones unto others."

The brave men and women who landed at Plymouth that December day 300 years ago are notable in history, not because they dared to face the perils of an unknown world, not because they risked their all to preserve inviolate their religion, their liberty, their identity as Englishmen. Puritanism was not entirely a religious sect. It was a powerful movement for social and personal reform, a concerted demand for political rights, an insurrection against conformity in religion. And it was this movement which the Pilgrims brought to the shores of America.

The meeting of the first assembly in the choir of the little church at Jamestown was also full of significance for America and the world. It meant that the deliberate purpose of James I to make the future British Empire a stronghold of despotism had failed, that the long struggle of Sir Edwin Sandys and other far-seeing liberals in the London Company to extend to America the rights and privileges of free-born Englishmen had been crowned with success, that the path had been broken for other legislative bodies, that the battle for liberty which culminated a century and a half later in independence had begun.

Although James revoked the charter of the London Company for its boldness in defying his wishes in this matter, his death immediately thereafter saved the assembly, and it lived on to fight nobly against the oppressions of the royal governors. And as the Virginia assembly was the first to be established, so was it the first to defy the Stamp Act and point out its true significance. It was the eloquence of Patrick Henry which "rang the alarm bell for the continent" when the hour of danger was at hand. Nor must it be forgotten that in the old capitol at Williamsburg were trained some of the greatest leaders of the period, men without whom final liberty might never have been secured—Washington, Jefferson, Madison, Marshall, Henry, Mason, Edmund Randolph.

The men of 1619 and 1620 founded better than they knew. From these little beginnings has grown a mighty tide, the tide of liberty, which in the three centuries that have elapsed has engulfed not only America but all the world. Liberty came to these shores in the form of the charter for the first assembly and in the persons of the Pilgrims; it returned to the Old World in the shape of that great army which did so much to overthrow the last strongholds of medieval despotism. The Colonial fathers were "stepping stones" to greater things than even they could foresee or dare to hope.—*New York Evening Sun*, June 8, 1920.

BOOKS RELATING TO THE PILGRIMS

As we approach the Pilgrim Tercentenary the interest of every American kindles, and we all desire to renew our knowledge of those eventful days. Here are some of the best books:

THE PILGRIM FAITH, Ozora S. Davis.
FOREFATHERS' DAY SERMONS, Charles E. Jefferson.
HERO TALES, Grace T. Davis.
THE PILGRIMS, Frederick A. Noble.
THE GENIUS OF THE PILGRIMS, George A. Gordon.
ROGER WILLIAMS, May Emery Hall.
THE PILGRIMS AND THEIR HISTORY, Roland G. Usher.
THE WOMEN WHO CAME IN THE MAYFLOWER, Annie Russell Marble.

Two Study Courses

For Young People
PILGRIM FOLLOWERS OF THE GLEAM
Katherine S. Hazeltine

For Adults
PILGRIM DEEDS AND DUTIES
A Handbook of Congregational History

Order any of these books from
THE PILGRIM PRESS
14 Beacon St., Boston, Mass.
19 West Jackson St., Chicago, Ill.

Organizations Interested in the Celebration

Organizations Interested in the Celebration; Origin of The Sulgrave Institution

THE Sulgrave Institution takes its name from the Sulgrave Manor, the home of George Washington's ancestors in Northamptonshire, England. This property, which includes a house, outbuildings, and ten acres of land, was purchased in 1913 by a public-spirited body of English men and women as a part of the proposed celebration, in 1915, of One Hundred Years Peace Among English-speaking Peoples, following the signing of the Treaty of Ghent. This celebration, as is well known, was abandoned because of the Great War.

To show their good-will for their kindred of America, the Sulgrave estate was turned over to a Board of Trustees, composed equally of Americans and British, to be forever maintained as a place of pilgrimage for all who venerate the name of that Colonial Englishman who became the father of the American Republic, and a plan was conceived of creating ultimately a society to take up permanently the work of furthering friendship and preventing misunderstanding among English-speaking peoples and as between them and other peoples of good-will.

In carrying out this plan a resolution authorizing the creation of the Sulgrave Institution, a society to center in Sulgrave Manor, was approved at a meeting of the Trustees of Sulgrave Manor held at the American Embassy in London in March, 1914, Ambassador Walter Hines Page in the chair.

The Sulgrave Institution has headquarters in the Woolworth Building, New York City. John A. Stewart is Chairman of the New York Board of Governors, which includes among others Brand Whitlock, James M. Beck, Charles W. Eliot. Over sixty other organizations are associated with the Sulgrave Institution in planning this international celebration. Historical societies, patriotic clubs, denominational and interdenominational church boards are included among these organizations.

The American Mayflower Council

One of the most important of the cooperating organizations from the standpoint of the churches is the American Mayflower Council. The purposes and plans of this Council were outlined at length in the July number of THE CHURCH SCHOOL. Early in the fall of 1919, the English Mayflower Council, constituted by the Free Church Council of England at a meeting of various leaders of English religious life, sent memorials to the Federal Council of the Churches of Christ in America, requesting the formation of a similar organization here. This resulted in the formation of the American Mayflower Council with purpose as follows:

To make known the story of the Pilgrims to the whole country . . . that Americans especially may search their heart and conscience, resolving anew to keep unstained the institutions and ideals the Pilgrims established;

To emphasize the spiritual significance of the coming of the Pilgrims to America and to interpret the Pilgrims' ideals in terms of democracy;

INSCRIPTION ON THE PILGRIM MEMORIAL MONUMENT PROVINCETOWN MASS.

On November 21, 1620, the Mayflower, carrying 102 passengers, men and women and children, cast anchor in this harbor 67 days from Plymouth, England.

The same day the 41 adult males in the company had solemnly covenanted and combined themselves together into a "civill body politick."

This body politick, established and maintained on this bleak and barren edge of a vast wilderness, a state without a king or a noble, a church without a bishop or a priest, a democratic commonwealth, the members of which were straitly tied to all care of each other's good, and of the whole by every one.

With long-suffering devotion and sober resolution they illustrated for the first time in history the principles of civil and religious liberty and the practice of a genuine democracy.

THEREFORE—the remembrance of them shall be perpetual in the vast republic that has inherited their ideals.

CHARLES W. ELIOT.

To make the spirit of the Pilgrims the basis of an appeal to heroism, consecration, and the spirit of sacrifice that is so necessary if we are to meet the new and pressing problems of today.

Community Service, Incorporated

The Community Service (Incorporated) has prepared, through Miss Constance D'Arcy Mackay, a list of plays, pageants, tableaux, recitations, ceremonials and music suitable for the celebration of the First American Legislative Assembly, and the Pilgrim Tercentenaries. These suggestions are particularly applicable to the needs of small communities.

There have also been prepared by Community Service (Incorporated) suggestions regarding bibliographies, games, community music and singing, folk dancing, story-telling, drama and recitations which are designed to help libraries serve community groups interested in planning celebrations.

A copy of the suggestions prepared by Miss Mackay may be secured by application to Community Service (Incorporated), 1 Madison Avenue, New York City. While the organization is not in a position to help communities by sending out directors to aid in putting on pageants or other celebrations, it will be glad to answer inquiries regarding the suggestions which have been published and to be of assistance as far as may be possible through correspondence.

NOTE: General information in regard to celebrations may be had by addressing the Sulgrave Institution and Associated Organizations, 233 Broadway, New York City.

Information in regard to education and special instruction in the public schools, from the Committee on Education, Dr. John H. Finley, Chairman; Dr. James Sullivan, Secretary, Education Building, Albany, N. Y.

Information in regard to pageants, etc., Miss Constance D'Arcy Mackay, Community Service, Inc., 1 Madison Avenue, New York City.

Plans for Provincetown, Plymouth and Niagara

A Provincetown Tercentenary Committee was formed on September 5, 1919, for the purpose "of establishing a permanent memorial of the 300th anniversary, in 1920, of the first landing of the Pilgrims here, and their life here and in the neighborhood, and of the founding of the nation in our harbor." The Committee is composed of the selectmen, the special town committee, and delegates from all the town organizations, and from the neighboring towns on Cape Cod.

The formal celebration of the Landing of the Pilgrim Fathers will take place in Plymouth, Mass., in 1921, under the auspices of a Commission appointed by Governor McCall, which Commission has been recognized officially by the government of the United States with an appropriation for the completion of a memorial.

Plans are now being made for a joint celebration along the Niagara Frontier by committees which are being formed in Canada, and at Buffalo, Niagara Falls, and other points.

Plans for Churches, Schools, Villages

Church Celebration
Mayflower Council Appeal

"IN the name of God, Amen!" Thus began the solemn compact entered into in the cabin of the Mayflower as she cast anchor in the harbor of Cape Cod in November, 1620. The coming of the Pilgrims was the mightiest factor in the founding of Christian institutions in America. The very names of the children witness to the things for which they lived and the faith that supported their spirits in their perilous undertaking.

To the American Mayflower Council, in cooperation with similar Councils overseas —the English Mayflower Council, the Holland Pilgrim Fathers Commission, the French, Canadian, and Australian Commissions—the first significance of the celebration is the religious one, and all the rest hinge upon that. The American Mayflower Council aims to make the celebration an intelligent one, that the message of the past for the present and future may not be missed. In a very true and profound sense the Mayflower carried with her the moral destinies of the world. These Pilgrims were the pioneers of civil and religious liberty. They had great and high qualities —the solid virtues on which stable commonwealths are founded. There were in these makers of New England a grand, masterful sincerity, a noble courage of convictions, an overwhelming sense of the authority of righteousness in human life, and an ever present consciousness of God's personal rule over the world in spite of all its confusions.

Our opportunity and endeavor is to proclaim the truth for which these Pilgrims stood, to recover the sense of the value of these principles to make them vital through all our broad land. In addition, the celebration has a world-wide significance of peculiar value at this time. It is also an international as well as a religious celebration. What more providential opportunity could religious institutions have than now to declare that there is a religious witness in international affairs and that religion and international relations are inseparable?

Emphasizing anew these mighty factors in our plans for a memorable celebration of the Tercentenary, and seeking to make the spirit of the Pilgrims the basis of an appeal to heroism, consecration, and the spirit of sacrifice necessary to meet the new and pressing problems of today, the American Mayflower Council calls upon all religious bodies to unite in setting apart Sunday, November 28, 1920, as the day on which to emphasize anew these foundation principles of our American institutions; to recapture the spirit of the Pilgrims; to sound again the heroic note, and to summon the churches to face, in the fear of God, the responsibility that lies before them here.

Beginning the Mayflower Compact with the words, "In the name of God, Amen!" the Pilgrims wrote that name large over all their doings. Let us also assert his claims and right over the lives of men and commonwealths. Let us claim that larger freedom into the full meaning of which the world has not yet entered.

(Signed) Charles W. Gulick,
Secretary Mayflower Council.

MAYFLOWER COMPACT

On November 11, 1620, in the cabin of a tiny bark lying off the Massachusetts coast, a little band of liberty-loving men, also from "Britannia," entered into a compact:—

"In ye name of God, Amen. We whose names are under-written...., doe by these presents solemnly and mutualy, in ye presence of God and one of another, covenant and combine ourselves togeather into a civill body politick for our better ordering and preservation and furtherance of ye ends aforesaid; and by vertue hearof to enacte, constitute and frame such just and equall lawes, ordinances, acts, constitutions and offices from time to time as shall be thought most meete and convenient for ye generall good of ye Colonie, unto which we promise all due submission and obedience."

Program for Schools and Colleges

The Committee on Education, Dr. John H. Finley, Chairman, and Dr. James Sullivan, Secretary, which has the program for schools and colleges in hand, suggests that teachers and others make use of the following days, so that as far as possible there will be celebrations simultaneously throughout the country in the year 1920, on November 11, 24-28, and December 19, 20:

1. Thursday, November 11th: The Mayflower Compact signed November 11, 1620.

2. Wednesday, November 24: Pupils in the schools of villages and cities named after English villages and cities to write, sign and send a letter addressed to the pupils of the schools in those English places.

3. November 25-27: Thanksgiving Day addresses; games and pageants.

4. Sunday, November 28, and Sunday, December 19: Special exercises with reference to the landing of the Pilgrims at Plymouth on December 20, 1620.

5. Monday, December 20: Written essays, lectures, addresses in the schools and colleges. Use moving pictures and stereopticon slides where these are obtainable.

Those desiring additional information kindly make inquiry of the Committee on Education, Dr. John H. Finley, Chairman, Education Building, Albany, N. Y.

Village Celebrations

Plans of celebration for villages and towns have been prepared by a Village Celebration Committee, headquarters, Morrisville, Madison County, N. Y.

1. An Old Home Week, or Old Home two or three days, which shall have special reference to a program that will honor the first settler of each town (or settlers), and, in particular, the man who gave the name to the town. This feature of the celebration might include:

(a) A meeting under the auspices of the local Historical Society, with essays read in reference to the beginning and ancestral character of the respective towns;

(b) A simple pageant that shall relate to the Pilgrim Fathers and the early settlers of Virginia, and to show something of the early life of each village at the time of its origin. (NOTE.—Full information can be secured as to pageants by writing to Dr. James Sullivan, Secretary, Sulgrave Tercentenary Committee on Education, Department of Education, Albany, N. Y.);

(c) Sports, merry-making, etc.

2. Special instructions in the public school in regard to the beginnings and developings of the free institutions of the English-speaking world, with particular reference to the Mayflower Compact and the Landing of the Pilgrim Fathers, and the meeting of the first American Legislative Assembly in Jamestown, Va.

3. The distribution of copies of the Mayflower Compact and the minutes of the first Legislative Assembly, which can be found in any authoritative history of the United States.

4. Addresses on Magna Charta, the Cromwellian Revolution, the American Revolution, etc., with particular reference to the Mayflower Compact and Virginia Assembly.

5. November eleventh at noon bell ringing for five minutes in all villages in the United States, Canada, England, etc., in celebration of the Mayflower Compact.

6. Universal Thanksgiving Day with sermons in the churches on the history and genius of English-speaking free institutions.

List of Plays, Pageants, Tableaux, Recitations, Ceremonials, and Music

Suitable for the Celebration of the Pilgrim Tercentenary[1]

Constance D'Arcy Mackay
Community Service (Incorporated)

O beautiful for Pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

From Katherine Lee Bates'
America the Beautiful.

Plays and Pageants for Adults

The Pilgrims. This pageant was published in the April number of the Woman's Home Companion. It can be produced by cities, towns, and villages, making it as elaborate or simple as desired. If your newsdealer will not order this number for you, address Mailing Department, Woman's Home Companion, 381 Fourth Avenue, New York City, enclosing a post office order. No royalty.

A Rose o' Plymouth Town, by Beulah Marie Dix and Evelyn Greenleaf Sutherland, can be ordered from Samuel French, 28 West 38th Street, New York City, price 50 cents. A play in four acts, 4 male and 4 female characters. Two scene settings; one a Pilgrim interior, the other a wood in Plymouth; or can be given in one interior scene if desired. Plays two hours. There is a royalty of ten dollars for performances by amateurs; but the play is well worth it. Full directions for costuming and staging.

Standish of Standish, by Annie Russell Marble, published by Houghton Mifflin Company, Boston, Massachusetts, at $1.00. A dramatization of Jane G. Austin's novel of that name. The play is in three acts and six scenes, with one interior used throughout. $5.00 royalty.

The Courtship of Miles Standish, by Eugene W. Presbry. A play in one act dramatizing the Longfellow story, published by Samuel French, 28 West 38th Street, New York City, at 25 cents. No royalty.

The King's Progress, by Constance Smedley Armfield. A Tudor spectacle-play of interest in connection with the Pilgrim Tercentenary. This play deals with an incident in the progress of the boy King Edward VI of England (1548-1552), and the consequent repeal of the laws against strolling players so that they may spread the New Learning. Price, $1.50. May be obtained with particulars of royalty, etc., from the author, Constance Smedley Armfield, 254 Hill Crest, Berkeley, Cal.

Faith of Our Fathers, a Pilgrim Tercentenary Pageant by Annie Russell Marble. This pageant is in two parts. The first deals with the Pilgrims. It gives an excellent picture of Pilgrim times, and brings out very clearly the whole matter of the signing of the Mayflower Compact. The second part of the pageant takes up a more modern theme dealing with the Faith of Our Fathers in modern times. Both parts of the pageant may be used; or to use part one would make a complete Pilgrim pageant. This pageant can be had in mimeographed form from Community Service (Incorporated), 1 Madison Avenue, New York City, price 25 cents.

Plays and Pageants for Young People

In the Good Old Days, by Nora Archibald Smith from *Plays, Pantomimes and Tableaux for Children*, published by Moffat, Yard & Company, New York City, price $1.00 net. This is a one act play with four scenes, for which one interior scene can be used throughout. It has prologues spoken by Father Time and His Hour Glass. It might almost be called a short play in four acts for children. Two girls and 5 boys. Ages run from 11 to 15 years. Plays about an hour. Concerns the adventures of two children of today who crawl through an ancient fireplace into Yesterday, and find themselves in stern Pilgrim times. A very fine play for children. No royalty.

[1] Any book may be ordered from the Pilgrim Press, Boston or Chicago.

A PAGEANT OF PILGRIMS

By ESTHER WILLARD BATES

Author of Pageants and Pageantry, A Pageant of the League of Free Nations, Cristoforo Colombo, an Italian-American Play, etc.

A pageant setting forth the historical story of the Pilgrims, and interpreting the vital significance of their ideals and actions to all mankind.

For Church, School, College or Community Production

In the first scene, the arrest of William Brewster interrupts a Separatist prayer-meeting which is being held at the Inn on the Old North Road, Scrooby, England. The second scene shows the landing in America and the making of one of the first treaties with the Indians, and the third, the first Thanksgiving Day and the arrival of the Ship *Fortune* at the moment when the resources of the colonies were at their lowest ebb. The Pilgrim movement is thrown against the background of the migratory movement of all nations, which has eventually brought about a feeling for the brotherhood of man.

Plan to Give This in Your Community

A more complete description of this pageant will be published with illustrations in the November number of THE CHURCH SCHOOL.

Illustrated Paper 75 cents Postage 3 cents

BOSTON **THE PILGRIM PRESS** CHICAGO

The Department of Educational Publications

A Little Pilgrim's Progress, by C. D. Mackay, published by Samuel French, 28 West 38th Street, New York City, price 25 cents. One act play. No royalty.

The First Thanksgiving Dinner, by Majorie Benton Cook. One act play. Can be ordered from the Drama League Book Shop, 7 East 42nd Street, New York City, price 15 cents. No royalty.

Finding the Mayflowers, by Blanche Proctor Fisher, published by Walter H. Baker & Company, 5 Hamilton Place, Boston, Mass., price 15 cents. A play in one act. No royalty.

The Life of the Corn. An Indian drama in 5 dances with authentic Indian music and choruses. Can be found in *Indian Games and Dances with Native Songs*, by Alice C. Fletcher, published by C. C. Birchard & Company, Boston, Mass., price $1.00. No royalty.

The Pilgrim Interlude from *Patriotic Plays and Pageants*, by C. D. Mackay, published by Henry Holt & Company, 19 West 44th Street, New York City, price $1.35. This is an outdoor play in one act. Easy to produce. No royalty.

Tableaux

The Pilgrims captive in the market place in Boston, England.

The Pilgrims in Holland. At Leyden. Embarking from Delft Haven.

The departure from Southampton, England. (Here the English Merry Makers who were not Pilgrims had their Morris Dances.)

Indian Life: war dance; moon dance; Indian maidens.

The treaty with Massasoit.

A tea party of Ye Olde Tyme (1670).

To these may be added the Pilgrims' Farewell; the Courtship of Miles Standish; the wedding of Priscilla Mullins; the arrival of Squanto in Plymouth colony. The Perry pictures will be an aid in staging tableaux. Send for illustrated catalogue of Perry Pictures Company, Malden, Mass.

Recitations

The Landing of the Pilgrims, by Felicia Hemans, to be found in any collection of her poems.

The Mayflower, by Alfred Noyes, a superb poem which appeared in the *Delineator Magazine* (May, 1920).

Portions of *"Oh Pioneers!"* by Walt Whitman, to be found in most libraries.

Selections from the *Courtship of Miles Standish*, by Longfellow, to be found in most libraries.

Music

America the Beautiful, by Katherine Lee Bates, is excellent for community singing and suitable for Pilgrims.

America.

A Mighty Fortress Is Our God, Martin Luther's hymn.

Gone Is Now the Sullen Winter. Pilgrim chant to be found on page No. 27 of *Patriotic Plays and Pageants*, by C. D. Mackay. This can be sung to the tune of *Oxford.*

Other songs are an old marching song of the lowlands called *Fortune, My Foe, Why Dost Thou Frown on Me?* There is an old time ring to *O Hush Thee My Babie*, by Sullivan, which makes it possible for this celebration.

Indian songs will be found in *Indian Games and Dances with Native Songs*, by Alice C. Fletcher, published by C. C. Birchard & Company, Boston, Mass., for $1.00.

For instrumental music see *New England Idylls*, by Edward MacDowell, price $1.25. *Woodland Sketches from an Indian Lodge*, by Edward MacDowell, price $1.25, both published by G. Schirmer, 3 East 42d Street, New York City.

Books on Costumes

Two Centuries of Costume in America, by Alice Morse Earle.

Costumes and Scenery, by C. D. Mackay.

Eggleston's *History of the United States. School History*, by Hart, published by the American Book Company, Washington Square, New York City, gives good plates in color.

Mary of Plymouth, by James Otis, published by the American Book Company, Washington Square, New York City, at 44 cents, gives splendid illustrations of Pilgrim and Indian properties, costumes, and interiors and exteriors.

Any well illustrated Bunyan's *Pilgrim's Progress.*

Materials for Pilgrims' costumes will be found in cotton cambric, unglazed; canton flannel; and cotton rep. It is a mistake to think, as some people do, that the Pilgrim always wore black. They wore black, but also dark green, blue, gray, gray-green, and warm shades of maroon and bronze-brown. All Pilgrim women wore caps and their hair tucked up under them. Pilgrim girls wore their hair tucked under caps also. Pilgrim men and boys wore their hair "boxed."

From the Dennison Paper Company, in any city where there is a branch of it, red brick paper at 25 cents a roll can be obtained. This is excellent for Pilgrim fireplaces at a late date, 1635 and on. For earlier date there is gray stone paper for chimney places which can be bulked over rolled up newspapers to look just like a stone hearth. 25 cents a roll, 3 yards to the roll. Address Dennison Paper Company, Fifth Avenue and 26th Street, New York City.

Libraries

(1) Pilgrim bookshelf of poetry, plays, pageants, recitations, music, romance, history, costume and reference works relating to the Pilgrims. A tentative list of these is here suggested.

A Little Captive Lad, by Beulah Marie Dix, published by the Century Company, New York City.

A Nameless Nobleman, by Jane G. Austin, published by the Pilgrim Book Shop, Plymouth, Mass.

A Story of the Pilgrims, by Roland Usher, published by Macmillan Company, New York City.

Betty Alden, by June G. Austin, published by the Pilgrim Book Shop, Plymouth, Mass.

Founders of Our Country, by F. E. Coe, containing the story of Miles Standish, Captain of Plymouth, published by the American Book Company, New York City.

Four American Indians, by Whitney and Perry. This contains the story of King Phillip and Massasoit and his two sons, published by the American Book Company, New York City.

Indian Games and Dances, by Alice C. Fletcher, published by C. C. Birchard & Company, Boston, Mass.

Mary of Plymouth, by James Otis, published by the American Book Company, New York City.

Patriotic Plays and Pageants, by C. D. Mackay, contains a Pilgrim Play.

Pilgrim's Progress, by John Bunyan (good for costumes).

School History, by Hart, published by the American Book Company, New York City. Contains colored illustrations.

Standish of Standish, by Jane G. Austin, published by the Pilgrim Book Shop, Plymouth, Mass.

Stories of American Life and Adventure, by Edward Eggleston, containing stories of women in Indian Wars, published by the American Book Company, New York City.

Two Centuries of Costume in America, by Alice Morse Earle.

(2) Decorations for the bookshelf. A long strip of white cardboard on which is prettily labeled Ye Pilgrim Book Shelf. At top of this placard a Pilgrim woman reading a book. At the foot of it a Pilgrim man reading a book.

(3) Displays

(a) The following pictures can be ordered from the Perry Pictures Company, Malden, Mass., illustrating costumes of the Pilgrims. The pictures are size 10 x 12, price seven cents each. No order is accepted for less than five, and a money order must be sent with the letter.

1331 *Embarkation of the Pilgrims*, by Weir.

1332 *Landing of the Pilgrims*, by Rothernel.

1336 *Pilgrim Exiles*, by Houghton.

1337 *John Alden and Priscilla*, by Houghton.

1339 *Pilgrims Going to Church*, by Houghton.

(b) Pictures by Remington. Some pictures in strong color showing scenes of Indian life are not only appropriate but in

(Continued on page 34)

The Superintendent's Guide to the October Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 1 OCTOBER 3	SECOND WEEK LESSON 2 OCTOBER 10.	THIRD WEEK LESSON 3 OCTOBER 17	FOURTH WEEK LESSON 4 OCTOBER 24	FIFTH WEEK LESSON 5 OCTOBER 31	Departmental Groups Plan 1	Departmental Groups Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 1	THEME: **The Heavenly Father's Care** TITLE: A Mother and Her Little Boy. MATERIAL: 1 Sam. 1. 2, 10, 11, 20–28; 2. 18, 19; 3. 1–10.	THEME: **The Heavenly Father's Care** Father and Mother Birds' Care. Story 1 retold; Psa. 84. 3a, b; Matt. 8. 20c; 23. 37b; Deut. 32. 11a, b.	THEME: **The Heavenly Father's Care** The Heavenly Father's Care for Birds and Animals. Gen. 1. 30; Psa. 147. 9; Deut. 11. 15a; Psa. 104. 14a; Joel 2. 22; Matt. 6. 26; Psa. 104. 10, 12, 16–18, 21, 22; Job 37. 6, 8; Psa. 50. 10, 11.	THEME: **The Heavenly Father's Care** A Baby in a Basket-Boat. Exod. 1. 22; 2. 1–10.	THEME: **The Heavenly Father's Care** A Baby in a Basket-Boat (Retold).	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 5	LESSON 53 THEME: **Our Heavenly Father's Protection** TITLE: A Mother Hiding Her Baby. MATERIAL: Exod. 1. 22; 2. 1–10.	LESSON 54 THEME: **Our Heavenly Father's Protection** Animals Protecting Their Little Ones. Story 53 retold; Nah. 2. 12a; 2 Sam. 17. 8b; Matt. 8. 20a; Job 37. 6, 8.	LESSON 55 THEME: **Our Heavenly Father's Protection** Our Heavenly Father Protecting Animals. Psa. 50. 10, 11; 104. 18; Joel 2. 22.	LESSON 56 THEME: **Our Heavenly Father's Protection** The Story of Ishmael. Gen. 21. 8–21.	LESSON 57 THEME: **Our Heavenly Father's Protection** Daniel in the Lions' Den. Dan. 6. 1–23.		
6	I	Bible Stories for the Sunday School and Home Part 1	LESSON 1 THEME: **God the Creator and Father** TITLE: God the Creator of All Things. MATERIAL: Gen. 1. 1 to 2. 3; Psa. 33. 6–9.	LESSON 2 THEME: **God the Creator and Father** God the Father of All. Gen. 2. 4–25; Mal. 2. 10a; Psa. 100. 3a.	LESSON 3 THEME: **God the Loving Father and His Good Gifts** The Gift of Water. Exod. 15. 22, 27; Psa. 104. 10–14; 147. 7–9; Isa. 41. 18; 43. 20b.	LESSON 4 THEME: **God the Loving Father and His Good Gifts** The Thirsty Travelers. Exod. 15. 22–27.	LESSON 5 THEME: **God the Loving Father and His Good Gifts** Hungry Travelers. Exod. 12. 32, 34, 37a, 38; 16. 11–17.	PRIMARY	PRIMARY
7	II	Bible Stories for the Sunday School and Home Part 1	THEME: **The Right Use of God's Book, God's House, and God's Day** TITLE: A Lost Book Found. MATERIAL: 2 Kings 22. 8, 10–13, 18–20; 23. 1–3.	THEME: **The Right Use of God's Book, God's House, and God's Day** A King and His People Caring for God's House. 2 Kings 12. 4–15; 2 Chron. 24. 4–14.	THEME: **The Right Use of God's Book, God's House, and God's Day** Keeping the Lord's Day. Gen. 2. 2, 3; Exod. 20. 8; 31. 12, 13; Psa. 100; 118. 24.	THEME: **Prayer and Praise** Praying for a Friend. Acts 12. 3–17.	THEME: **Prayer and Praise** Daniel in the Lions' Den. Dan. 6.		
8	III	Bible Stories for the Sunday School and Home Part 1	THEME: **Seeking to Know and to Do God's Will** TITLE: A Shepherd Boy and a Giant. MATERIAL: 1 Sam. 17.	THEME: **Seeking to Know and to Do God's Will** David's Friendship with a King's Son. 1 Sam. 18. 1–16; 19. 1–10; 20. 1–42.	THEME: **Seeking to Know and to Do God's Will** Abigail the Peacemaker. 1 Sam. 25. 1–35.	THEME: **Seeking to Know and to Do God's Will** David and the Sleeping King. 1 Sam., chap. 26.	THEME: **Seeking to Know and to Do God's Will** David's Mighty Men. 2 Sam. 23. 13–20.		
9	IV	Stories from the Olden Time Part 1	THEME: **Stories of the Beginnings** TITLE: In the Beginning. MATERIAL: Gen. 1. 1 to 2. 3.	THEME: **Stories of the Beginnings** The Garden of Eden. Gen. 2. 4–25.	THEME: **Stories of the Beginnings** Hiding from God. Gen. 3. 1–24.	THEME: **Stories of the Beginnings** Cain and Abel. Gen. 4. 3–15.	THEME: **Stories of the Beginnings** Review. Gen. 1 to 4.	JUNIOR	JUNIOR
10	V	Hero Stories Part 1	THEME: **Stories of Everyday Heroes** TITLE: A Maker of New Japan — Joseph Hardy Neesima. MATERIAL: Psa. 115. 1–9; Hab. 2. 14; Matt. 5. 6, 14–16; Luke 9. 62; Rom. 10. 12–14; James 1. 6–8.	THEME: **Stories of Everyday Heroes** A Missionary to the Head Hunters—George Leslie Mackay. Psa. 121. 1–8; 37. 30, 31; 46 1–11; Matt. 10. 16–19; 28. 19, 20.	THEME: **Stories of Everyday Heroes** The Conqueror of the Yellow Plague — Walter Reed. Prov. 3. 27; Eccl. 9. 10; John 3. 16; Rom. 5. 7, 8; 15. 1, 2; 1 Cor. 3. 8, 9; 12. 4–9; Gal. 6. 9; Phil. 1. 9; James 4. 17.	THEME: **Stories of Everyday Heroes** The Angel of the Battlefield—Clara Barton. 1 Cor. 13. 1–13; Matt. 22. 37–39; 25. 40; 1 John 3. 17, 18; 4. 21.	THEME: **Stories of Everyday Heroes** The Founder of the Red Cross in America — Clara Barton. Prov. 3. 3; 21. 21; Zech. 7. 9; Matt. 5. 7; 25. 34–36; John 15. 12, 13; Acts 20. 35; Rom. 15. 1, 2; 1 John 3. 16, 17.		JUNIOR
11	VI	Kingdom Stories Part 1	THEME: **Stories of the Kingdoms of Israel and Judah** TITLE: Saul Chosen King. MATERIAL: 1 Sam. 8. 1 to 10. 27.	THEME: **Stories of the Kingdoms of Israel and Judah** Saul Winning and Losing a Kingdom. 1 Sam. 11. 1–13; 15. 1–31.	THEME: **Stories of the Kingdoms of Israel and Judah** David Called to a Kingdom. 1 Sam. 16. 1–13.	THEME: **Stories of the Kingdoms of Israel and Judah** David and Goliath. 1 Sam. 17. 1–58.	THEME: **Stories of the Kingdoms of Israel and Judah** David Loved by Jonathan and Hated by Saul. 1 Sam. 18. 1 to 19. 22.		
12	VII	Gospel Stories Part 1	THEME: **The Gospel According to Mark** TITLE: How the Ministry of Jesus Began. MATERIAL: Mark 1. 1–20.	THEME: **The Gospel According to Mark** Jesus at Work in Capernaum. Mark 1. 21–45.	THEME: **The Gospel According to Mark** The Authority of Jesus Questioned. Mark 2. 1–22.	THEME: **The Gospel According to Mark** How to Keep the Lord's Day. Mark 2. 23 to 3. 6.	THEME: **The Gospel According to Mark** Jesus Chooses the Twelve Apostles. Mark 3. 7–35.		INTERMEDIATE
13	VIII	Leaders of Israel Part 1	THEME: **Leaders of Israel** TITLE: The Land Where History Began. MATERIAL: Gen. 2. 8–17; 10. 8–12; 11. 1–9, 27–32; 13. 14–18.	THEME: **Leaders of Israel** An Adventure for God. Gen. 12. 1–10; 13. 1–18; 14. 1–16; chap. 18; 22. 1–14.	THEME: **Leaders of Israel** The Lost Chance. Gen. 25. 27–34; 27. 1–45; 33. 1–17; 35. 28, 29.	THEME: **Leaders of Israel** The Struggle with Self. Gen. 27. 1–45; 28. 10–17; 31. 1–21; 32. 3–32; 33. 1–17.	THEME: **Leaders of Israel** Loyalty to Self. Gen. 37, 39, and 40.	INTERMEDIATE	

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in accordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

B. P.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 1 OCTOBER 3	SECOND WEEK LESSON 2 OCTOBER 10	THIRD WEEK LESSON 3 OCTOBER 17	FOURTH WEEK LESSON 4 OCTOBER 24	FIFTH WEEK LESSON 5 OCTOBER 31	Departmental Groups Plan 1	Plan 2
14	IX	Christian Leaders Part 1	THEME: **Christian Leaders** TITLE: John, the Herald. MATERIAL: Luke 1. 5–17, 80; 3. 7–14; Mark 1. 1–8; 6. 14–29; John 1. 19–28; Matt. 11. 7–15.	THEME: **Christian Leaders** Jesus and His Message. Isa. 9. 6, 7; John 1–5. 6–14; 15. 1–8; Matt. 6. 9–13, 31, 32; 23. 8; Phil. 2. 5–11.	THEME: **Christian Leaders** Andrew, the Man of Action. John 1. 33–44; 6. 1–11; 12. 20–22.	THEME: **Christian Leaders** Peter, the Disciple Who Received a New Name. John 1. 35–42; Luke 5. 1–11; John 6. 1–15, 66–68; Mark 8. 27–33; 14. 26–31, 53, 54, 66–72; John 21. 15–19.	THEME: **Early Christian Leaders** Peter, the Missionary. Acts 1. 6–14; 2. 1–18; 3. 1–10; 4. 3–22; 5. 1–11; 1. 1–35; 5. 12–16.	INTERMEDIATE	INTERMEDIATE
15	X	The Life of Christ Part 1	THEME: **Jesus Entering Upon His Lifework** TITLE: The Home Life into which Jesus Came. MATERIAL: Luke 1. 26–38; Matt. 1. 18–25; Luke 2. 1–24.	THEME: **Jesus Entering Upon His Lifework** The National Life into which Jesus Came. Luke 1. 67–79; 2. 25–39; Dan. 7. 13, 14.	THEME: **Jesus Entering Upon His Lifework** Jesus in Temple and Workshop. Luke 2. 41–52; Mark 6. 1–5.	THEME: **Jesus Entering Upon His Lifework** The Voice in the Wilderness. Mark 1. 1–8; Luke 3. 1–20; John 1. 19–28; Matt. 11. 7–19; Mark 6. 14–29.	THEME: **Jesus Entering Upon His Lifework** Jesus' Vision of His Lifework. Matt. 3. 13–17; Mark 1. 9–11; Luke 3. 21–23a.		
16	XI	Christian Living Part 1	THEME: **What It Means to Be a Christian** TITLE: The Great Source of the Christian Life. MATERIAL: Matt. 3. 13–17; John 1. 9–14; Luke 4. 1–14, 16–21; 10. 25–37; Matt. 5. 43–48; Mark 14. 32–36.	THEME: **What It Means to Be a Christian** The Christian Life as Interpreted by the Disciples of Jesus. John 1. 35–51; Matt. 10. 1–14; Luke 9. 51–56; Acts 1. 1–9; 2. 22–36; Matt. 28. 16–20.	THEME: **What It Means to Be a Christian** The Christian Life as Lived in the Early Church. Acts 12. 1–5; 2. 37–47; 4. 23–35; 6. 1–7; 13. 1–3.	THEME: **What It Means to Be a Christian** The Christian Life as Emphasized by Paul and James. Acts 26. 9–20; Rom. 10. 6–13; 1 Cor. 15. 1–10; Phil. 2. 5–11; James 2. 1–4, 18; Acts 26. 30; 2 Cor. 9. 6–10; James 1. 27.	THEME: **What It Means to Be a Christian** The New Testament Idea of a Christian. John 3. 1–8; Matt. 4. 18–22; Luke 5. 27; Phil. 1. 18–21; Gal. 2. 20; Matt. 25. 31–46; 2 Pet. 3. 14–18; Acts 1. 8.		SENIOR
17	XII	The World: A Field for Christian Service Part 1	THEME: **The World: A Field for Christian Service** TITLE: The Training of Youth for Their Lifework. MATERIAL: Exod. 2. 1 to 4. 18; Acts 7. 20–36; Heb. 11. 23–29.	THEME: **The World: A Field for Christian Service** The Needs of the World. Matt. 9. 35–38; Luke 4. 16–21; Mark 6. 34; James 1. 27; Acts 4. 32–37.	THEME: **The World: A Field for Christian Service** How the Needs of the World Are Met. Matt. 16. 21–28; Rom. 12. 9–21; Acts 6. 1–6; 2 Tim. 1. 3–5; 3. 14, 15; Eph. 4. 11–16; Rom. 13. 1–8.	THEME: **The World: A Field for Christian Service** The Standard of Success. Matt. 6. 19–34; Prov. 3. 13–20; Luke 12. 13–21.	THEME: **The World: A Field for Christian Service** The Challenge to the Individual. Gen. 12. 1–3; Deut. 31. 23; Josh. 1. 1–9; Matt. 4. 19; 5. 13–16.		
18	XIII	The History and Literature of the Hebrew People Part 1	THEME: **The Rise of the Hebrew Nation** TITLE: Israel Among the Nations. MATERIAL: Gen. 12. 1–3; chap. 14; Rom. 3. 1–31.	THEME: **The Rise of the Hebrew Nation** Stories of Beginnings. Gen., chaps. 1 to 11. Study Gen., chaps. 1 to 3, 6 to 8.	THEME: **The Rise of the Hebrew Nation** Abraham: the Challenge of an Ideal. Gen. 12. 1 to 25. 11; Heb., chap. 7. Study Gen., chaps. 12 to 15; 22.	THEME: **The Rise of the Hebrew Nation** Patriarchal Life: the Family and Religion. Gen. 25. 12 to 50. 26. Study Gen., chaps. 28; 29; 32; 33.	THEME: **The Rise of the Hebrew Nation** The Story of Joseph. Gen. 37. 1 to 50. 26, omitting chap. 38.	SENIOR	YOUNG PEOPLE
19	XIV	The History of New Testament Times Part 1	THEME: **The Historical Background of Christianity** TITLE: The New Testament. MATERIAL: Rom. 1. 1–15; 1 Tim. 1. 1, 2; 1 Pet. 1. 1, 2; Luke 1. 1–4; Acts 1. 1–5; Rev. 1. 1–3.	THEME: **The Historical Background of Christianity** The Roman Background of Christianity. Luke 2. 1–3; Mark 12. 13–17; Acts 18. 12–17; 20. 13–16; 22. 25–29; 25. 13–27.	THEME: **The Historical Background of Christianity** The Greek Background of Christianity. Acts 21. 37; John 1. 1; 1 Cor. 1. 21–24.	THEME: **The Historical Background of Christianity** The Jewish Background of Christianity. Matt. 5. 17–48; 23. 1–3; Luke, chaps. 1 and 2; Acts 3. 1; 15. 21; 16. 1–3; 2 Tim. 1. 5; Matt. 22. 15, 16, 23; Acts 23. 6–8; 2. 7–11.	THEME: **The Historical Background of Christianity** The Messiah. Isa. 9. 1–7; Mic. 4. 1–4; Matt. 3; 4. 12–17; Isa. 52. 13 to 53. 12.	SENIOR	
20	XV	The Bible and Social Living Part 1	THEME: **The Family** TITLE: What the Family Is For. MATERIAL: Gen. 1. 28; 2. 18; 9. 1; 12. 7; 24. 1–4; 35. 1; Psa. 68. 6; Rom. 14. 7; James 1. 27; Matt. 19. 3–6.	THEME: **The Family** Life Partnerships. Gen. 24. 50, 51; 29. 18, 19, 26; Exod. 34. 6, 7; 1 Sam. 17. 25; 18. 17–19; 1 Kings 3. 1; Matt. 5. 32; 7. 2, 3; 19. 3–9; Luke 22. 27; John 8. 7–11; Rom. 7. 3; 2 Cor. 6. 14–18; Eph. 5. 22–25; Col. 3. 18, 19; 1 Pet. 3. 1.	THEME: **The Family** Getting a Home. Deut. 24. 14, 15; 1 Kings 4. 25; Job 24. 6–12; Prov. 10. 15; 21. 17; Isa. 5. 8–10; 32. 9, 10; Jer. 22. 15, 16; Mic. 2. 1, 2; 3. 1–3, 10; 4. 4; Zech. 3. 10.	THEME: **The Family** Protecting the Children. Exod. 12. 29, 30; 2 Sam. 12. 19–23; Matt. 2. 16–18; 19. 14; Luke 10. 27; 18. 16; John 10. 10.	THEME: **The Family** Cooperation in the Home. Gen. 22; Exod. 20. 12; 21. 7; Deut. 21. 18–21; Judg. 11. 20–40; 2 Sam. 15. 1–14; 18; Neh. 5. 5; Psa. 127, 128; Matt. 8. 21, 22; 10. 34–38; 20. 20, 21; John 19. 25–27; Eph. 6. 1; Col. 3. 18–21; 1 Tim. 5. 4.		
ADULT		Special courses for parents and elective courses on special topics.						Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 1 OCTOBER 3 Birth and Childhood of Jesus	SECOND WEEK LESSON 2 OCTOBER 10 Baptism and Temptation of Jesus	THIRD WEEK LESSON 3 OCTOBER 17 Jesus Begins His Ministry	FOURTH WEEK LESSON 4 OCTOBER 24 What the King Requires	FIFTH WEEK LESSON 5 OCTOBER 31 Hew Down the Corrupt Tree—World's Temperance Sunday
6 7 8	PRIMARY	Studies in Matthew —The Gospel of the Kingdom	TOPIC: The Wise Men Visit the Child Jesus. MATERIAL: Matt. 2. 1–12.	Jesus Pleasing the Heavenly Father. Matt. 3. 13–17.	Jesus Chooses Helpers. Matt. 4. 23; Luke 5. 1–11.	How to Please the Heavenly Father. Matt. 5. 1, 7, 9.	Good and Bad Trees. Matt. 7. 16–20.
9 10 11	JUNIOR		TOPIC: The Child Jesus Escapes from a Wicked King. MATERIAL: Matt. 2. 1–15.	Baptism and Temptation of Jesus. Matt. 3. 13 to 4. 11.	Jesus Calls Four Fishermen. Matt. 4. 23; Luke 5. 1–11.	Healing a Nobleman's Son. John 4. 46–53.	A Sharp Ax for a Corrupt Tree. Matt. 7. 13–20.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: A Tyrant Alarmed. MATERIAL: Matt. 2. 1–12, 16.	Early Conflicts and Decision. Matt. 4. 1–11; 1 Cor. 10. 13; Heb. 2. 18.	Enlistment for Service. Matt. 4. 17–25; 9. 9; John 1. 43.	Christ's Standard for Living. Matt. 5. 1–16.	The Evil Fruit of a Corrupt Tree. Matt. 7. 15–20.
	YOUNG PEOPLE AND ADULTS		TOPIC: The King Comes as a Little Child. MATERIAL: Matt. 2. 1–12.	Dedication to the Kingdom Ideal. Matt. 3. 13 to 4. 11.	Sharing the Kingdom Task. Matt. 4. 17–25; 9. 9; John 1. 43.	Citizenship in the New Kingdom: Character. Matt. 5. 1–16.	Complete Destruction of the Liquor Traffic. Matt. 7. 15–20.

Congregational Pilgrims on the Far Frontier

Mission Study Theme for 1920

THESE are the weeks when in young people's societies, girls' clubs, and children's groups, all those having responsibility for fall plans, are turning over possibilities for program making. And no year has offered more worthwhile or more interesting and varied material for study and program alike. From the very wealth of it, however, it may be confusing, and it is with that thought in mind that the following paragraphs have been prepared.

For Graded Schools

The theme for this year is *Congregational Pilgrims on the Far Frontier.* The set of graded material included under this title is the fourth, and last, in a Congregational Pilgrim series leading up to and including the Tercentenary year. This present combination is planned to show the outreach of the Pilgrim spirit in many lands, among many peoples. The entire set is obtainable at 50 cents, of either the American or Woman's Boards. It is comprised as follows, separate parts selling as indicated:

For the Primary Department: Picture Stories on the Near East. An enlarged picture for each of the six stories. Published by the Missionary Education Department, Interchurch World Movement. Sold separately, 50 cents.

For Juniors: Hero Tales. Eight sketches of men and women pioneers in foreign lands. Sold separately, 10 cents.

For Intermediates and Seniors: Ten Minute Programs. A series of six, showing the far reach of the Pilgrim spirit on six fields. Sold separately, 10 cents.

Poster and Handwork Suggestions: for both Junior stories and Intermediate-Senior programs.

Picture Sheets. Illustrative material for bulletin boards, poster use, etc. Junior, 10 cents; Intermediate-Senior, 5 cents per single copy.

A Christmas Program, with supplement, combining the usual Christmas message with the challenge of the Pilgrim Spirit. Sent in quantity free to schools sending an offering to the American Board and the Woman's Board. Supply of offering envelopes on request.

Investment Circular. Showing strategic opportunities for investment in our great work in China.

Tercentenary Chart Plan

To Tercentenary schools the "Hero Tales" with suggestions for posters will be sent. Many of these schools, however, are carefully graded and will need material adapted to the different grades. In that case, the complete set, listed above, should be ordered.

For Young People

Societies of Christian Endeavor and young people of that age will find the Near East a most fascinating theme for their foreign study. Around Dr. Hall's book, *The Near East: Crossroads of the World,* (price: cloth, 75 cents; paper, 50 cents); any program committee can build a very interesting, as well as profitable, series. *Masoud the Bedouin,* by Alfred Post Carhart (price: $1.50), and *Shepard of Aintab,* by Alice Shepard Riggs (price: cloth, 75 cents; paper, 50 cents), give in story form supplementary help designed especially for young people, the latter for 'teen age groups. Since the Near East is the biggest field of our Congregational Boards, we can offer a good list of supplementary material, both in library books and in leaflet form. Helps on the Christian Endeavor topics will be provided as usual this year in such magazines as *The Wellspring, Missionary Herald,* and *The American Missionary.*

For Girls and Boys

(1) *Fez and Turban Tales,* by Isabel M. Blake, stories, for Juniors, of boys and girls in the Near East (price: cloth, 75 cents; paper, 50 cents). *Handbook on the Near East,* by Edith Glen (price: 25 cents), gives more than suggestions for using the book. There is also a group of picture sheets for poster use, etc.

(2) *Lamp Lighters Across the Sea,* by Margaret T. Applegarth (price: cloth, 60 cents, postage, 7 cents; paper, 35 cents, postage, 4 cents). Helps to be announced later. This book is the companion piece to *The Bible and Missions.*

(3) *For the Tercentenary.* We must not lose this opportunity to make the most of our great "Pilgrim landmark." For this use *Pilgrim Followers of the Gleam,* by Katherine Hazeltine (price: cloth, 80 cents; paper, 50 cents; postage, 5 cents). See *Suggestions to Leaders,* by Ruth I. Seabury (price: 15 cents). Other books are available for this. We suggest that you use the Pilgrim theme with one home and one foreign book. The three together, shortened and adapted as necessary, with the use of the helps where they are feasible for your purpose, will make a well-rounded year's program for any society.

If in your church you are using the week-day session plan of organizing the primary and junior departments for a service program on a week day, we suggest that you use (3) above, combining *Fez and Turban Tales* with *Pilgrim Followers of the Gleam* (part of it at least) and the home book, *Mr. Friend-o'-Man.* All these are now ready.

NOTE: If your week-day service is for the primary age only, you will want *The Mayflower Program Book,* by Frances W. Danielson and Jeannette E. Perkins. Price announced later. Ready in the fall.

Any of the material listed above may be obtained from the American Board, 14 Beacon Street, Boston, or from the Woman's Board of your district. Be sure and write to your Woman's Board, Secretary of Young People's Work, for further details and help on your own church problem.

List of Plays, Pageants, etc.

(Continued from page 31)

fine contrast to the quiet colored Pilgrim scenes. These scenes should not be of the plains. They should be scenes that might be in New England, such as an Indian with a canoe; an Indian praying to the great Spirit; an Indian hunting, etc.

(c) Pilgrim Scene with dolls. A half a dozen dolls, six or seven inches high dressed like Pilgrims.

(d) Posters. There may be posters specially designed by local artists, showing special scenes from Pilgrim life.

(e) Models of tiny stages showing the settings for Pilgrim plays. A Pilgrim interior, with brown walls, stone hearth and brown furniture is suggested.

P

Pilgrim Games

How to Play Stool Ball

"I know not if my friend Hannah has seen the game of stool ball as it is played in our village of Plymouth, because those among us who take part in it use no sticks nor bats, but strike the ball only with their hands. Of course we have no real stools here as yet, because of the labor necessary to make them, when a block of wood serves equally well on which to sit; but the lads who play the game take a short piece of puncheon board, and, boring three holes in it, put therein sticks to serve as legs.

"These they place upon the ground behind them, and he who throws the ball strives to hit the stool rather than the player, who is allowed only to use his hands in warding it off. Whosesoever stool has been hit must himself take the ball, throwing it, and continuing at such service until he succeeds in striking another's stool."

Extract from *Mary of Plymouth,* by James Otis, American Book Company, Washington Square, N. Y. C. Price, 50 cents.

Story Telling

A Story Teller in Pilgrim costume should visit libraries, schools, parks, playgrounds, parish houses, etc. Excellent material for story telling will be found in *Mary of Plymouth,* by James Otis, published by the American Book Company, Washington Square, New York City, price 44 cents. This is filled with excellent short material. Recitations appropriate for story tellers will be found in the *List of Drama,* which includes pageants, plays, tableaux, recitations, dances, ceremonials, and music.

Mariam

The Story of the Awakening of an Armenian Child

By Mary Jenness

MARIAM pulled the new red hair-ribbon farther down over her eyes and crouched closer in her corner, alone with her dreams. Outside in the orphanage yard some of the other children were playing, and their feeble piping cries mounted through the high windows of the old barracks, and came into the empty school room with the spring airs. The scent of the blossoming quince came in, too, the only one the Turkish soldiers had not cut down before they fled.

To eight-year-old Mariam sound and color alike brought only irritation and dull pain. How was she to know it for the healthy pain of consciousness returning, of life flooding back with the spring? She shrank away from every sound, clutching her sharp knees with skinny, dark hands, as though she would fairly slip out of existence to escape the hurt of it. Or was it that all the sensations of the last three years had fairly battered her into numbness from which she dreaded to be stirred?

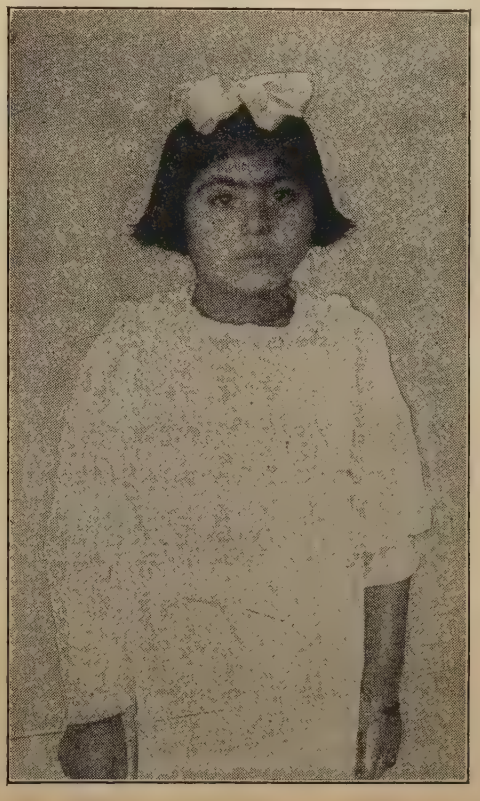
Suddenly she straightened up, caught the back of her blue-striped Mother Hubbard, folded the hem over her bow like a headdress and held it close under her chin. That would shut out the sounds; and better still, it brought the great soft ribbon down over her eyes on the end of her short black locks. Mariam closed her eyes repeatedly for the pleasure of opening them on that richness. The new ribbon was more than meat and drink to her, because it was the only thing she had in her orphanage world that was different from anybody else's.

Four months ago, when somebody had dropped her after years and years of blankness, her tangled and filthy hair had been shaved, her rags burned and the blue-striped Mother Hubbard put on her. But the rags were her last link with home, and she had not been able to find herself since, one more little shaved scarecrow among a thousand girls. They were all dressed alike, they ate all alike at the many long tables in the stone dining-room, they slept in rows all alike, forty of them rolled up in blankets on the dormitory floor.

Mariam! She answered to that, but she could not remember her father's or mother's or even the little lost sister's name.

It seemed as though her life had begun the day the great box came from America—surely a good place, though that did not sound like an Armenian name. For in the box there were heaps of dainty underclothing, hand-made and all different, and above all, hair-ribbons, soft bright lengths of every color and pattern. They put the clothing on you without asking, but you had your choice of a toy or a ribbon! Mariam thought the toys very silly. She was far too old for toys, and besides, of what use were they?

"That is mine!" she had asserted suddenly, pointing to a wide red satin with a double border of roses. She did not see the delighted looks that passed between the two American teachers. She only knew that here was something she wanted. They told her long afterward that it was the first time in three months that she had spoken of her own accord.



So the scarlet bow was tied somehow into the black crop that was scarcely long enough to take it. Mariam moved away with a new dignity. At the doorway she looked back. A dozen others had chosen like her, and they moved about the grey hall crowned with butterflies, blue and pink and green, all different above the striped Mother Hubbards all alike, but none so wonderful as hers.

For the first time it struck Mariam that the little girls were different, too. Some were prettier than others, there were some she liked better. A blonde child drifted toward her, and Mariam reached out a lean dark paw and solemnly stroked her yellow ribbon. The other as solemnly caressed the red.

"Armenoohee," she volunteered gravely, and Mariam gave her name in return. At last she was a person, different from the others; and there was another little person in her world. It was the first moment of recognition, sweet as honey on the tongue.

Since then there had been other moments. They came mostly in those rare times when she might be alone to dream with her magic ribbon. Half conscious of its power, she put up a caressing hand—and a terrible thing happened. The ribbon slipped from its short front lock and descended into her lap. She had never tied it herself. How could she ever get it back? Her first thought was that she would be terribly beaten. There was a mist before her eyes. She was sick with fear.

"I am hungry! I am hungry!" she began to moan—not that she was hungry then, but because she had been so often hungry in the last three years that her mind followed the most familiar groove of woe.

"I am hungry!" She looked fearfully around for a place to hide. Gradually the sight of the books on the teacher's low table conveyed to her that this was not the place where one was beaten, at least, not yet. But with the ribbon off, who could tell what might happen? She was panic-stricken as a princess bereft of her talisman. Perhaps they might not let her have it any more!

"I am hungry! For the love of God!" The thought of losing her darling stirred her to desperate activity. With trembling fingers she pulled the knot loose, caught at her hair, and began to retie that beloved bow herself. It seemed a lifetime since she had wanted to do anything so much. Slowly she forced to their task the muscles long unused to coordinate. With infinite pain and difficulty she broke open the doors to her caged will and initiative, all but walled away from her. Was it ten minutes or an hour? She did not know. It was longest of long times before she won out and sank back into the corner, perspiring, exhausted by that tremendous effort of her soul.

"Mariam! Mariam! Where are you? The new teacher is going to tell stories."

It was the younger American calling. Mariam liked her because she had recently noticed that her hair was yellow like Armenoohee's. One by one the objects around her were coming out of a great fog, drawing near as from a great distance. But a new person made no impression on her for a long time, and the story one, the newest teacher, had not be-

come real yet. But she rose with a little bow and prepared to follow, since it was desired. One must always do as one is bid. And yet Mariam was conscious of a quite new and strong feeling, a sense of rebellion against anything that would separate her from her newly won ribbon.

Besides, of what use are stories?

As she followed the teacher down the corridor, she studied her furtively, yet with a new understanding born of her great achievement. For the first time she saw her clearly as a person. This one was real, this one was good. This one would never beat Mariam. Came the most revolutionary thought of all. . . . This one would not beat her if she slipped away from the story! But that thought was too daring. She went on into the old messhall of the barracks and dropped unobtrusively on the stone floor.

There were many rows of children already in place, as there always were many long rows of them anywhere, hundreds sitting motionless and patient, soberly waiting for whatever was going to begin. Mariam recognized two or three ribbons that she knew, and with her new keenness nodded to them, though she did not expect or receive any answering greeting but Armenoohee's. To her there was nothing deadly in the limp silence. To be quiet is always safest till you are quite sure what is going to happen.

It was years before she understood how baffled the new kindergartner felt that day. To come from an American school, where the children, boisterously eager, swarmed all over you, demanding stories; to go to an Armenian orphanage to teach little girls who had forgotten how to play; and to find hundreds of sad dark eyes dutifully turned on you, submissive, enduring, without a spark of interest in them! Now she only knew vaguely that the new lady was to perform somehow, and she regarded her with cautious, unsmiling eyes. The new lady was a long time beginning. When she talked she showed her teeth a great deal, though she did not seem to be angry. One of the older girls acted as interpreter. She halted often, and Mariam could see that the story puzzled her.

Indeed it was a very strange story; there was no use in it. It was about a little boy who went every day to see his auntie, and did such dreadful things with the presents that she gave him! The loaf of bread that he tied to a string and trailed home in the dust; and the butter that he wore home in his cap, and lo! when he reached home, there was no butter, it was all on Panondas. That was like a Greek name, but no Greek boy would be so stupid and so cruel.

Mariam was conscious first of dislike, then of overpowering disbelief. A strange new feeling of protest grew and grew till it all but choked her. There had been many queer new things to learn at the orphanage, but none so wicked as this. She shook her head violently twice, and the flopping weight of her red ribbon gave her superhuman courage. She sat up

Telling the Story

straighter and straighter till finally the climax that American children love fairly shocked her into expression:

"And then what did Epaminondas get?"

"A spanking!"

She leaped to her feet and burst forth into a torrent of interruption. Armenoohee's face, amazed and frightened, the blank eyes of the children, the interpreter's disapproval, the bewilderment of the American—these were as nothing to the awakened child.

"That is a wicked story!" she declared hotly. Something in the folk-tale had completed what the ribbon and the spring airs had begun. The dam of repression was broken. She had something at last to say.

"It is most wicked. Even if he was a Turk child, how should he have 'the sense he was born with' if he was beaten when he came back?"

"Not all the time," translated the older girl. "Only when he did something wrong. The others were all mistakes."

Mariam glowed with indignation. "Mistakes! It is not mistakes, it is wickedness he did, because he was beaten too much," she persisted. The dramatic power of her race came rushing upon her and she acted out her idea of the tale.

"To murder the cake in his hands, so!" It was the gesture of strangling that she made! "That is wickedness. To drag the bread on a string as a woman is dragged at the horse-tail, that is much wickedness." Again she acted out the horror she had seen, and half a hundred children shrank away and covered their faces.

"Indeed he is a Turk child. But he is so little. They should not beat him, or never will he get the 'sense that he was born with.'"

Triumphant, compelling, beautiful in her suddenly regained power of expression, she stood alone above them all, pleading that not even an enemy's child should be treated as she had been. Most of the dulled little faces were still groping pitifully for her meaning, when a tiny girl sprang up and came running.

"Mariam! Sister Mariam! Repega! Repega!"

In the spirit aroused she had recognized the sister she might never have found among the silent hundreds, so fatally alike in their despair. Mariam strained the little sister closer with a score of kisses. And then with the native courtesy that came back to her with the rest of her recovered self, she remembered the new American lady who had come from far to perform.

"Is it not so?" she demanded directly. How should the kindergartner take out the tragedy that Mariam's own experience had read into the funniest tale that American children know? But at least she had the swifter wits of joy to appeal to now.

"It is not a Turk boy, it is an American," she explained. "He is so slow, he does not catch up. He does always as he was told to do the last time. Suppose I showed you today how to wash your ears clean, and tomorrow how to tie your ribbon. And then, suppose I found you trying to wash out your ears with your ribbon. Wouldn't that be funny?"

Funny? Mariam did not know the meaning of the word. But she found herself suddenly making the queerest noise, and yet a nice noise, and showing her teeth like the story lady's. It was another new feeling, and a pleasant one. Again she was moved to act it forth. Taking Repega's hand she led her to the front.

"They do not understand," she said sweetly. "We will play it out for them. Repega, you are Panondas that makes always mistakes because he is so little. Remember, I am your mammy and I will not beat you. Now go to see your auntie." She pointed to the kindergartner.

So they played the first play that orphanage had ever seen, with an amazing spirit that got every absurdity across. Everywhere the dull eyes opened and sparkled. Mariam turned around at the end to find the kindergartner's eyes full of tears.

"It is not time for crying now," she urged. "You are like Panondas, you do it too late. There is not crying any more."

The kindergartner needed no interpreter for those words. But she continued to cry. How should Mariam know that hers were tears of joy that out of a ribbon and a story a child had been reborn?

The New Method in Education

By Julia De Witt Stevens

Cast for Pageant, "Under Our Flag"

The culmination of the use of the Project Method in a Church School

THE race is no longer in the state of primitive man, where reaching for an object meant merely the satisfied desire and use of the occupied moment, irrespective of any aim or thought of the future. It is no longer desirable merely to eat and sleep. We must think and move, but we must know and think in what direction we are going and toward what goal.

"Progress has become conscious." We have come to the realization of a future. We are consciously building forward to the new ideal instead of looking back to the old. The new era is upon us and we are facing its new issues.

Growth is Education. Education is growth, and it has been accomplished with any tool, device, thought or capacity by which man has climbed ever upward. "Some of us call it evolution, while others call it God."

Our academic and classical school curriculums still bear the marks of medieval pressure. We stand in fear of change and criticism. It is ours to throw off this fear and free ourselves of the ancient "rod of iron," and disciplinary measures that harm and hurt, where children have been persecuted into submission by the force of a will outside of themselves. The individual has had no part in the choice of his heart's desire of his own expression, except as he stole it, which he sometimes did.

We have come to realize instead that the great overruling force within the child is that indomitable power of the indwelling spirit that has been sadly abused in the old forms of compulsory and coercive education.

Outline of Project Methods

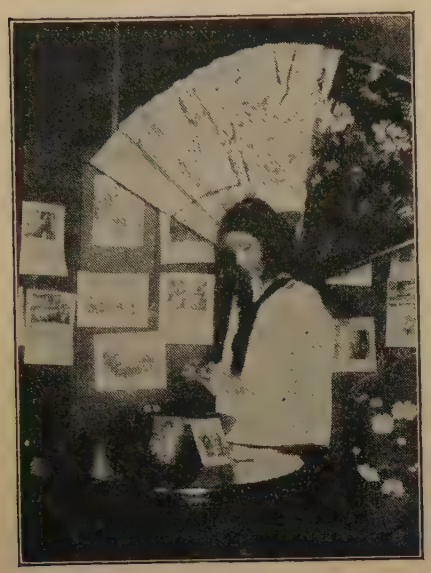
The Outline of Project Methods as opposed to coercive educational methods, projects or throws forward in the mind of the child a purpose or aim to be accomplished, which purpose shall vitally absorb his interest to the exclusion of all else. The purpose accomplished shall lead on to larger and more fruitful activities in which his "span of interest" will increase in the outgrowth of other interests. Therefore, "any project (or problem) may be something thrown out toward a future activity and may present every variety of purpose in life, the selection dominating the line of thought and action." A purpose self-chosen, strengthened by pleasure, becomes human and is natural. One directed by another is weakened by annoyance and in its compulsion loses the vital value of growing interest. In the law of effect, growth is strengthened or weakened as it results in satisfaction or displeasure.

The Project Method includes the laws of learning (reading, effect, experience), the moral code, whole-hearted activities and social values, all of which combine in "purposeful acts" where each individual shall become a valuable member in his own group or society. This method is the method of democratic education, and is being gradually applied in the public as well as in the church schools. It contains also the answer to the great American problem now confronting us in Americanization.

The plan necessitates changes in future school equipment: smaller classes, movable furniture, flexible programs, superior teachers, and a new attitude as to what is to be developed in the child. The child is to select his own work, technically called "problem or project," cooperate, contribute, complete, lend experience, suggest activities, originate drama, songs, etc., and have rights and privileges, while the teacher becomes vice versa the listener, withholding the usual dominating will and voice in observation, noting his every slip in progress, and making written account of it.

The child's attitude of self-expression

will bring with it an intense interest and enthusiasm in producing the thing of his selection, while his mind is running ahead of his doing to his ideal in the desire of another and better attempt. This expansion and awakening of faculties being a natural process, growth takes place in its perfect way. It is the legitimate unfolding of natural ability and resources that rise in power and stimulate the activity. Thus the natural growth of ideas, ideals, mind, capacity, or in whatever expression the *individual may choose to exert himself for his satisfaction*, brings with it the *joy of doing*, which shall add success and



Part of an Exhibit planned by the children

growth to his effort. The form of his production, however crude, will be according to his capacity at any period of his development and not according to his age. In this process it will be readily seen that the purpose becomes the plan, the plan is executed, and judgment is required in its completion and criticism. A fault may herein present itself in that the project self-selected may be one of much difficulty in execution, or may be of an undesirable quality or one that may not arrive anywhere.

In the first instance, in encountering the difficulty in a self-selected problem, the child either calls upon his intelligence to untangle the trouble or he may become discouraged. This is where a wise and watchful teacher takes hold with encouragement and bears him up till some solution is formed. His seeking a way out for himself would enlarge the capacity of his judgment which will enrich his mind for coping with the next obstacle. Each obstacle met and overcome, if not allowed to grow too difficult and is within the range of his ability, strengthens him for his new encounter in the next struggle, which will usually be greater than the last. The aim of the self-determined problem, followed to a legitimate outcome in production, makes for the enlargement of his

The product of the boy's mind and hands

facilities and for a purposeful life, which is the ultimate objective of the Project Method of Education. If the obstructing difficulty is too much for the child to overcome, he will find it out, and appeal to authority for assistance. The assistance must be by suggestion that will inspire the course of the way out, not by actual knowledge of the adult or teacher in authority.

The teacher must withhold her assistance as long as possible in order to make the problem work effectively, and just at the psychological moment appear with her suggestion. In the second instance problems may and will rise that would produce destruction. It is at this critical point of argument that the adult or teacher must effect stimuli from the environment, carefully selected for its influence, and direct so gently that the root of a new desire shall take hold absorbingly within the heart and mind of the child. This transition of power should be so conducted that there will be no compulsion nor ill will of any kind generated in the child and left to simmer.

I must repeat again that force or fear from without the individual produces in the docile child a stunting of his thinking ability and too much humility; while in a sullen child a resistant attitude is aroused for stealth or deceit where no wholesome growth can take place.

There are four types of Purpose according to Professor Dewey.[1]

Type I. Purpose to embody in external form some idea, as the building of a boat, the presentation of a play, writing a letter, and all activities in which there are steps of purpose, plan, execution, and judgment.

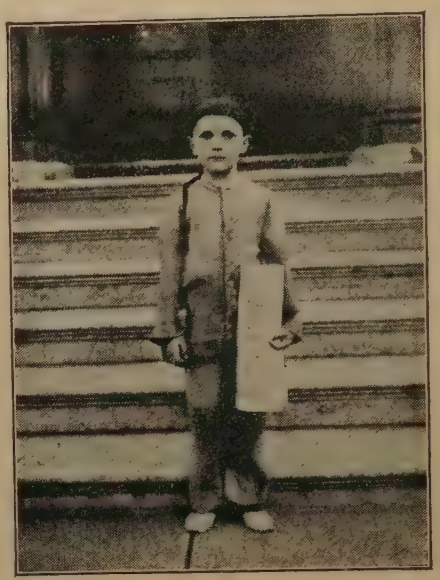
Type II. Purpose to enjoy some esthetic experience, as listening to a story, hearing a symphony, appreciation of pictures.

Type III. Purpose to solve a problem, to untangle some intellectual difficulty.

Type IV. Purpose to obtain some degree of knowledge, as in learning the verbs of French, etc.

The situation created, the response is forthcoming and sets all the lives of active habit and thought going voluntarily in one direction to the ultimate attainment of the object desired. In other words, a doll is on a low shelf undressed. A little girl plays with it, wants clothes, sees some bits of cloth, thread, scissors and needle, and seeking a way to dress the doll, cuts a dress. The dress suggests a coat, the coat a cap, and so on. Sewing is accomplished without tears or pressure.

The room in which the Project Method is most effective will be a noisy room of orderly disorder. There will be separate and absorbing interests, group work also, with no preying upon one another. It will have an atmosphere of gentle kindliness, of helpfulness, and maintains the influence of a broad and generous spirit. One in which there shall be great freedom of



One of the children taking the part of a Chinese boy in the Exhibit

bodily action in going about the room at times, for play, selection of material, or interest. And over against all this noise and activity a period of absolute quiet, when all heads are down upon their arms, eyes closed in complete relaxation, even to a "real nap" if a child needs it. Song, story, and dance also relieve the tension when the sounds of words become too intensive.

The esthetic values of music, drawing, and dramatization have a conspicuous place as never before in any curriculum in this program of self-expression. Out of the nature stories and fairy tales will come the natural drama of childhood. "Let's play it!" will be the first dramatic effort to impersonate. In order to induce this natural process of unfoldment, creative ability and self-expression, nourishment, and environment are essentially vital factors. Material of all kinds with which to work or play should be within easy reach of the child. Wooden and pasteboard boxes, everything for housekeeping in one corner of the room, dolls, doll-house furniture, washing set, and dust pans and brooms, etc. In another place a library of good picture books; piano, victrola, carpenter benches, wood and simple equip-

(Continued on page 48)

[1]See *Democracy and Education; Interest and Effort*, J. Dewey; *Social Education*, Colin Scott.

"Laying Broad and Deep the Foundations"

The Story of a Junior Department II

By James B. Scott

The Electric Map of Palestine, Calvary Junior Department, Philadelphia

THE underlying principle upon which the Junior teachers and officers based their work when they planned for the organization of the Junior Department and the equipment of the rooms was, "We can have any kind of a Christian we will in the next generation, provided we begin at the Junior age and 'will' hard enough and steadily enough." Because they thought it quite essential that the Juniors should know the manners and customs and geography of Bible lands, they planned for an "Oriental Room," and put into it things that would both arouse and satisfy the curiosity of the children and help to maintain interest in their Bible studies.

Among the many attractive things in the room probably the electric map of Palestine would easily stand first. This map shows the various elevations of the surface of the land, the space between the contours being colored in the usual way, but the cities and towns are represented only by a tiny hole about one sixteenth of an inch in diameter. No names are shown at the site of the various cities and towns, but in a column at the left is a complete list of all the places represented, though not in any regular order. At the top of the map there is a miniature electric lamp and a couple of binding posts, to which are connected the wires from a single cell dry battery. At the side of each name there is a hole similar to those at the site of the cities and towns. A little brass plug made of an escutcheon pin is inserted in the hole at one of the cities and a similar plug is inserted in the hole opposite one of the names in the list at the side. If the proper name has been selected for the city in question, the lamp at the top lights up. If the wrong combination has been made there is no response from the lamp. As there are forty incorrect groupings of cities and names for each correct one, it may be imagined what a challenge this map makes to a group of Juniors who are at the crest of the "puzzle stage" of their development. In the geography class the method of using the map is usually for one boy or girl to hold a map in the back of his Bible and select one of the cities or towns he finds there. The rest of the class take turns in trying to make the correct combinations of name and location. Sometimes the boy or girl having the largest number of correct solutions to his credit is proclaimed the winner. Again the class is divided into "sides" and the contest becomes even more exciting. When a correct combination is made, the teacher asks the class to recall some notable event which took place at that locality in Bible history. It is needless to say that this map is a most fascinating device for impressing on the minds of the children the background for the Bible stories they are studying in the regular course. In a remarkably short time they are able to put to shame and confusion their elders when it comes to "spotting" Bible localities.

The stereopticon machine and the arrangement made for using it in the daytime made it possible on Missionary Day, once a month, to use one of the short missionary lectures supplied by Missionary Boards at the regular session of the department. On special occasions, such as Christmas and Easter, appropriate pictures are shown. At the opening session of the fall, a ten-minute talk on "The Land Where Jesus Lived," was given by an Arab sheik, "Abu Bakr," of Akabat-es-Shamie, on the caravan route from Damascus to Mecca. It did not detract a bit from the children's enjoyment of the occasion, because they recognized under the unfamiliar native Arabian costume, the features of their own Junior Department Superintendent.

Every one will agree that the ideal Christian must be a lover of the Bible, and a regular reader and student of its riches. He should be an intelligent, as well as a loyal follower of Jesus Christ; a member of his church, regular and punctual attendant at its services and a cheerful contributor of his time, energy and money to its enterprises. But all desirable traits have their beginnings in the habits formed in the Junior age. Therefore, at Calvary, much importance is attached to the records which the boys and girls make for themselves in the matter of habit forming. Loose-leaf record books are kept in the classes, a page being devoted to each pupil's record for the year. On this page are entered the name and address of the pupil

and his parents, his age and date of birthday, his public school grade and whether or not he is a member of the church. The percentages used are as follows:

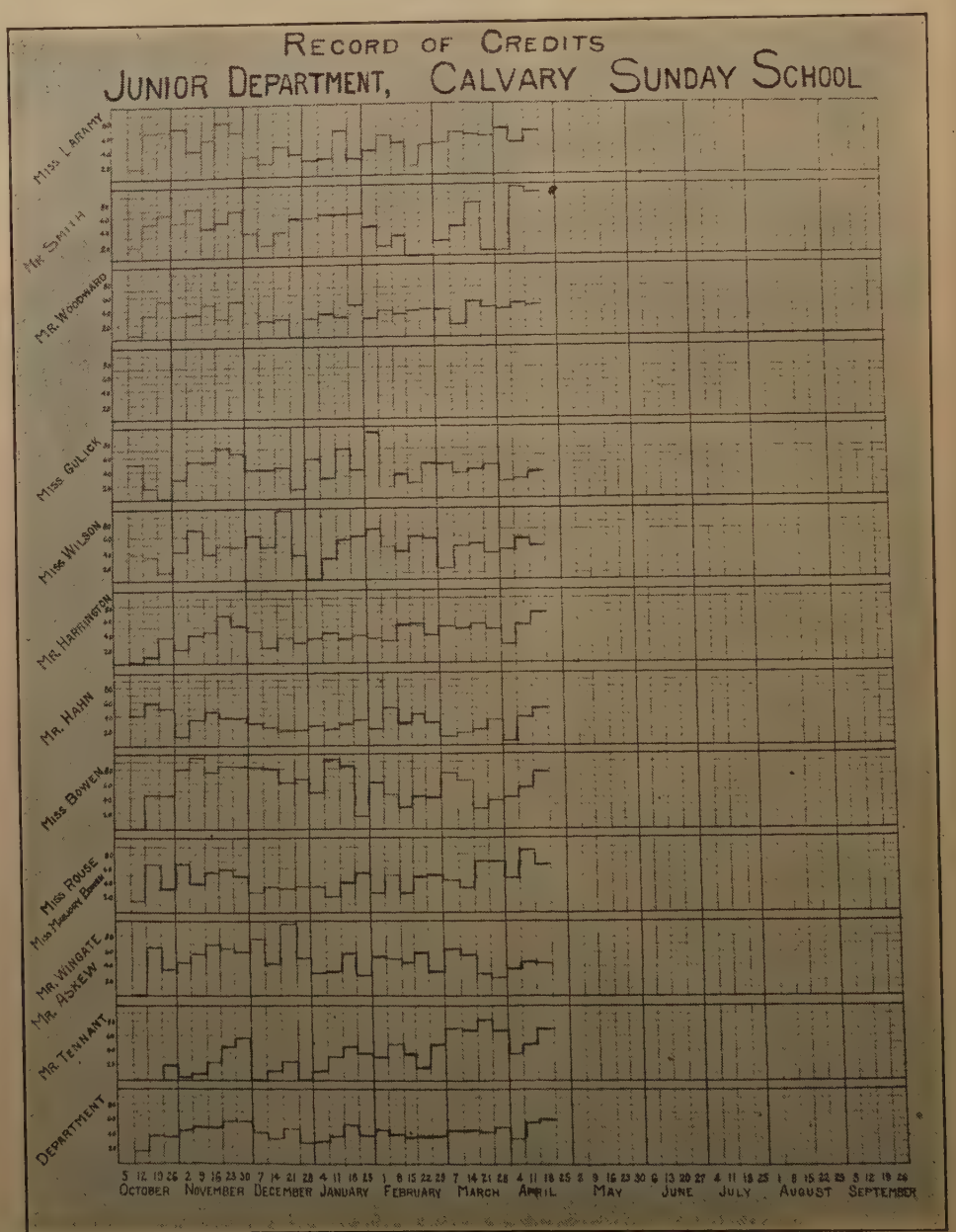
	Per Cent
Attendance	20
On time	10
Bringing an offering	10
Bringing one's own Bible	10
Lesson studied and work book up to date	20
Daily Bible Reading	20
Church attendance	10
Total	100

If a pupil is unavoidably absent but reports his work done, he receives a corresponding credit. From the individual records the class records are computed, the major emphasis being placed on the class and not on the individual record. For this purpose a graphic chart is provided, on which the percentage of the class record is plotted each Sunday; the chart is kept hanging on the wall of the Sunday-school room in plain sight of every one entering. Stressing the class rather than the individual record presents an altruistic motive in striving to excel others. Several boys may have one hundred individual records, but the class record may suffer lamentably from one or two careless or indifferent members. It is not uncommon to overhear a remark like this—"Aw, kid! why don't you read your Bible so we can get a decent class record?" Two things have been accomplished, the delinquent has been condemned by a jury of his peers, and the peers have learned the priceless lesson, "I am my brother's keeper!" The lowest curve on the chart is a composite one of the Department, made up from all the class averages for each Sunday.

The average home has a double standard for punctuality on the part of the children, one for the public school and quite another for the Sunday school. It, therefore, becomes necessary for a Sunday school which takes itself seriously to provide an incentive to counteract the inertia of the home, especially on Sunday mornings. One of the best means of accomplishing this is to arrange for some interesting activity for the first fifteen minutes of the session. Those who are late, of course, miss this much or all of this special work, and to arrive just as the other children are full of enthusiasm over a hotly contested struggle for priority in a Bible game gives the late comer a distinct sense of loss. In this case also the class is made the unit of society; the effort is not for individual supremacy but "Our Class"—"Our Gang!" One of the most interesting contests is an anagram, using the letters of the books of the Bible. These are easily prepared in quantities by the teachers or even by the pupils themselves. To make the game harder and more fascinating, two books are mixed together and placed in a numbered envelope. Each class is provided with a piece of paper with a series of numbers on it from one to twenty for the Old Testament or from one to fourteen for the New Testament. As soon as the names of the two books have been discovered, the envelope is traded with another class, and so on until one class has completed the whole list. The game may be varied by using the names of Bible cities, or prominent Bible characters who have appeared in the lessons for the quarter. Another variation is to have strips of cardboard about three-quarters to one inch wide by four or five inches long with the names of Books of the Bible written across them like the title of a book. Other cards are provided with the names of the division or groups of the books, for use as headings. The object is to arrange the books and their headings in the proper order as quickly as possible. Still another variant is to have sliced phrases from the Ten Commandments, the object being to group these in the proper order to make the whole series appear in their correct relation.

One of the first investments of the department was in a mimeograph. By means of this it is possible to send news letters, announcements and reminders to the children in their homes. Letters are also written to the parents from time to time, explaining the aims of the department and the part which the home has in forming and fixing desirable habits in the children.

A memory calendar was prepared by the children as a Christmas gift to the pastor. Thirteen sheets of heavy construction paper were provided, cut to size, one sheet being given to each class, the thirteenth being for a title page. Each sheet had mounted upon it a small calendar sheet for that month, and was decorated according to the ideas of the class, using pictures, drawings, illuminated borders, etc. The favorite memory text of the class was written or printed in a prominent place on the page, followed by the autographs of all the members of the class. The pastor was delighted, and each boy and girl in the department had some part in making the gift. One class furnished a beautiful title page.



In order to aid the children in keeping the work book and other papers in neat and orderly condition, each pupil and teacher is provided with a loose-leaf notebook cover in which all this material is placed as soon as received. In addition to the work book, each cover contains several numbers of Miss Baldwin's Junior Department Programs for use at the opening service; the order of exercises for the Salutes to the American and Christian Flags; the words of a hymn, which is to be committed to memory, and a large envelope for holding the pictures which are to be pasted in the work book. All mimeographed or printed matter is standardized at six and one half by eight inches, so that it may be inserted easily in the work book cover. Blank sheets of the same size are furnished the pupils for written work, illustrated hymns and other handwork.

Dramatic presentations of the lessons are given when possible, one of the most successful attempts being "Bringing up the Ark to Jerusalem." To represent the Ark a pasteboard carton was secured about 24x24x30 inches. Two bamboo poles about eight feet long were inserted for carrying; a smaller box was placed on the top to give approximately the shape of the cherubim on the cover, and over all was thrown a cloth " all of blue." The Ark was borne on the shoulders of four Levites clothed in flowing black robes. Miss M. L. Butler's arrangement of the twenty-fourth Psalm was used. The boys marching in front formed the first choir, the girls marching in the rear formed the second choir. The occasion was Children's Day, at the hour of the morning church service. The pulpit was Mt. Zion, the imaginary gates being guarded by four gate-keepers. A brief statement of the history of the Ark was given and the meaning of the ceremony was explained. The procession then marched slowly into the church to the stately music of "Lift up your heads" on the great pipe organ. At the foot of the hill (the pulpit stairs) the procession paused while the two choirs recited the Psalm antiphonally, after which the advance continued, with challenge and answer by the choirs and the gate keepers, until finally, at the pronouncing of the sacred name, "The LORD of HOSTS," the gates were flung wide and the triumphal march was concluded.

At Christmas, beautiful tableaux were given entitled, "The Call of the Christ-Child," representing in three parts the Call and Response of the followers of the Christ in the past, the present and the future. At the climax, every one—tableau participants, choir, orchestra and audience—joined in a burst of song, "All hail the power of Jesus' name!"

The story of the Junior Department would not be complete without an account of the Junior Boys' and Girls' Clubs, which meet regularly every Friday evening from seven to eight-thirty o'clock. Basket ball, athletic stunts, games of all kinds, and moving picture exhibitions are a few of the attractions. On the night nearest Washington's birthday the Juniors gave a "party" to their mothers and fathers, the boys and girls furnishing the entertainment—and the noise. The program included a basket ball game, tumbling, somersault and rolling races in the gymnasium. Then followed shadow pictures and charades, both of which were a pronounced success. In mild weather the pupils and teachers take hikes together out into the country, along picturesque roads and streams. May-Day was celebrated by an automobile party, and a Junior Field Day in one of the city parks was another very popular event.

Generally, toward the close of the gymnasium meetings, and on some of the hikes, the Juniors gather around a camp fire (indoors, a red electric lamp under a pile of sticks on the floor is used), and stories are told. These stories form part of a series "How we came to have a Church." Starting with Pentecost, and Peter, Stephen and Paul, the story continues through the persecutions and final triumph of the early church under Constantine. Then follow the Dark Ages, with Bernard of Clairvaux and the Crusades, followed by Wyclif, Huss, Luther, and Wesley, closing with a sketch of the modern missionaries, the Centenary and the Interchurch World Movement. It is also planned to give briefly the story of what the church has yet to accomplish, and what Juniors can do to help bring to pass the coming of the King.

When the department session was held in the afternoon, the teacher in marking the record of credits would ask, "Did you go to church?" Now the question has been transposed into, "Of course you are going into church with us this morning?" The Junior Department occupies the central section of the gallery in the rear of the church, teachers and pupils going in together every Sunday morning directly from the Sunday-school session. Once a month the pastor preaches a special five-minute sermon to the Juniors, and on Communion Sunday the boys and girls with their teachers occupy one whole table at the sacrament.

The response of the Junior boys and girls at Calvary furnishes an unanswerable argument for the effectiveness of educational evangelism in the perpetuation and growth of the church. The heart-cry of England in the dark, early days of the war was for "Officers! More officers!" The outstanding need of the church and of the world today is for "Leaders! More leaders!" It has been the underlying purpose and aim of the Calvary Junior Department to train up strong stalwart leaders for the church in the next generation—officers, and not camp followers, in the army of the King.

How We Started Our Primary Department

IN the Sunday school of the Methodist church in the little village of L——— was a class of children in the corner of the auditorium where the sessions of the whole school were held. There were about a dozen of these children from five to ten years of age.

They taxed the ingenuity of the teacher in her efforts to interest them in the lesson and tried her patience during the opening exercises, which, of course, were beyond their comprehension. The new superintendent, having come from a larger church with a flourishing primary department, suggested organizing such a department, with two or three classes in a separate room from the main Sunday school.

Of course there were those who said it could not be done. Some said we could not meet the expense, others, that there were not children enough to make such classes and that three teachers could not be found.

However, a meeting of the Sunday-school board was called and an upstairs room was voted for the use of the prospective department.

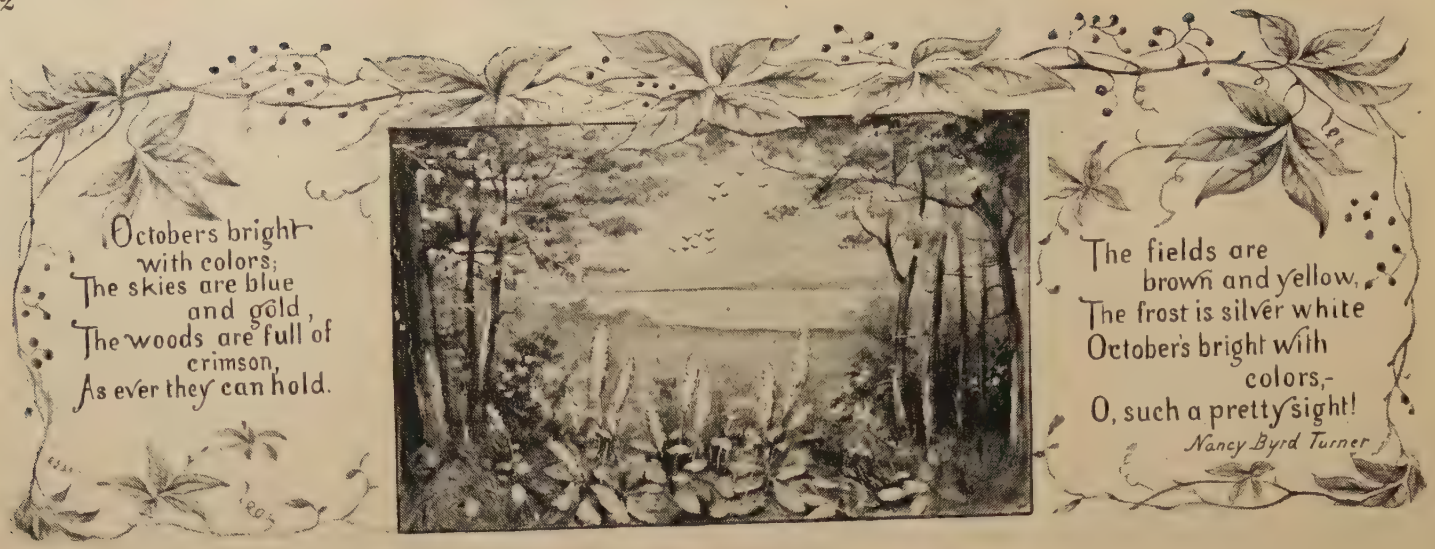
The energetic superintendent, with the aid of one or two men who were interested, freshened the walls of the room, brushed down the ancient cobwebs and mopped the dirty floor. The sliding windows opening toward the auditorium were washed and the draperies cleaned. A new cretonne curtain was hung in front of the shelves filled with unsightly books.

A special subscription paper was circulated and twenty-four little kindergarten chairs were purchased. A small organ that had been used in the vestry was repaired, a picture or two procured, and a low table made ready for the tiny tots.

A superintendent was appointed who also became the teacher of the children, three to five years of age. There was no difficulty in getting these little ones to come, as they now were in a room where a little childish prattle or an occasional wail were not looked upon as disturbances. Two other ladies were ready to cast in their lot in the new venture and all three entered into the work with an earnestness of spirit which offset their inexperience.

After the simple service of worship, the classes separated into different corners of the room, and for a few minutes studied the Graded Lesson Story for the day.

During the six years since this small beginning, four classes of children who have reached the age of nine years, have been promoted with certificates, a Junior department has been formed and an average membership of twenty-five maintained in the primary room. The faithful work of an efficient superintendent of the Cradle Roll greatly aided in the development of the Primary department.—Annie W. Humphrey.



On the First Sunday

By Jessie Eleanor Moore

THE teacher unlocks the church-school door with her own key long before the sexton has even thought of such a thing, for the first Sunday is the hardest of all the year when one is shepherd of the tiniest ones. Hat and gloves are removed, ready for work, and the windows thrown up to admit fresh air and October sunshine. "Much of my carefully planned program will never be realized today," she thought as she arranged the song books on the piano. "We shall miss the graduates, and the new children always do unexpected things. Far be it from me to conduct any session without an aim and, of course, mine is to get the children to appreciate mother's care as the first step in the understanding of God's care. However worthy that may be, my particular job today is to create a friendly, homelike atmosphere so that the children who are stepping out from the home for the first time will realize that the church school is a happy place. To that end I'll get out plenty of interesting materials and have a period of free play first, leaving the formal program until we begin to feel a bit acquainted."

"Good-morning," says a voice at the door. "I came early 'cause you might need me," and Teacher turns to see the Helpful Child entering.

"That's good—the new children will need a lot of help today. You can begin by getting some water in that jar and putting those pretty red leaves in it."

He departs with the jar and is gone so long that Teacher threatens to go and hunt him up, but she remembers that she is training children and waits patiently. He appears at the door with a trail of water behind him down the length of the corridor. "I brought it full, didn't I?" he says.

"Yes," says Teacher. "When you finish will you take the duster and wipe up the water on the floor? How the new children will love those red leaves!"

"Hello!" the voice is startling and is immediately followed with an outburst like this—"Guess you been missing me while I've been away—I've been on the train and on the boat—slept on the boat—where I was, there was a very big water—and I can swim as fast as anybody—only sister can't—she's afraid—she only puts her feet in—I can swim anywhere, and my little boat—it's red—I got it for my birthday—guess you don't know I'm five years old now—my new boat can sail—I make it go," and the Self Assertive Child paused for breath.

"How glad I am that you came early, for there is so much work to do," says Teacher. "The new children must have a happy time today. Will you help me get all the things out of the cabinet that you think they will like?"

"I want to draw," says the Self Assertive Child as his eye lights upon the crayons.

"Yes," says Teacher. "Put the crayons and this paper on the table. Some of the little new children will want to draw, and then you can help them."

"I want to look at the picture books," he says as he returns to the cabinet.

"You are my helper now. Will you just put the books on the table? The very little children might like them." As he hurries back and forth, choosing and placing the materials within reach, he forgets himself in the interests of the younger children who are to come. He dumps the basket of blocks on the floor in the center of the circle as directed, puts aside his desire to play with them and hurries back to Teacher's side to be given a new task.

They did not notice the Imaginative Child, she had slipped in so quietly. Now she leans her elbows on the table and fingers the bright red leaves. Her mind is weaving a fairy tale in which each bright leaf is hiding a tiny brownie with a little red cap. She turns a pair of dreamy eyes toward the Teacher. "O, Dorothy, we need your help too. Here are the clean clothes for our Sunday-school dolly. Will you get her out of the cabinet and dress her? Perhaps some one will be homesick today and cry, so we may need her."

Nothing would make the Imaginative Child happier, and she dresses dolly with all the care of a little mother and then sits rocking her in her arms. "Doesn't she look darling, Miss ——, in her clean clothes? I want to hold her all the time."

Now the children come trooping in by twos and threes, and Teacher is busy welcoming newcomers, greeting parents, and listening to tales of vacations and home doings. The Restless Child runs hither and thither. Now he is at the table with a picture book, now on the floor with the blocks, and now covering the blackboard with an aimless scribble.

The Shy Child, having been divested of her hat and coat, only by the use of much patience and tact, stands leaning against the wall in a far corner. She holds her diminutive purse in both hands with a very tenacious grip. No one shall deprive her of that. The Self Assertive Child has paused to explain to her that it is the custom in this society to put such possessions in the basket on Teacher's table and from thence they will be restored at the home-going. She scowls at him, and Teacher appears just at that moment to suggest a proper outlet for his energy. "Can't you go and help Elizabeth hang up her coat?"

"He don't want to come to Sunday school, but he's just got to. He's almost five years old. Every other little boy on the block

goes," announced a loud-voiced woman as she enters the doorway, half dragging the Reluctant Child behind her. She removes his hat and coat with decision, the child resisting every motion. "He's very hard to manage—awful stubborn," she explains, and Teacher makes no comment, hoping that the ignorant and noisy mother will not remain. He responds to the bright smile which Teacher bestows upon him, slowly takes her hand and suffers himself to be led toward the children. "Oh, you will like Sunday school. We have good times here," Teacher says. The Helpful Child offers the new comer a book. A backward glance makes him realize that his mother has taken advantage of that moment to desert him. Violently he throws himself on the floor, kicking and screaming. "Will you take him outside?" Teacher asks of an Assistant. "He'll upset the whole kingdom. In a minute everybody will be crying." She picks him up and his wails diminish in the distance. It is a new experience for him to be talked to kindly after such behavior—to be given a drink of water and have his face washed. While this is going on, the Assistant is telling a story about some little birds who live in a house. No, he had never seen such a little house but they would go right away and see it, and soon they were walking through the gate into the parsonage garden. "Listen! there's the church bell. It says—'Come to Sunday school, Come to Sunday school.'" Would he like to go and see how the big bell is rung? Out of the garden and in at the big church door where he becomes so utterly fascinated with watching the sexton pull the great rope that he quite forgets his tantrum and soon finds himself back in the beginners room among the children and at peace with all the world.

The Homesick Child sits in the corner of the window seat, her face wet with tears, though she makes no outcry. "Frances feels like you did the first Sunday you came," says Teacher to the Imaginative Child, as she seats herself on the window seat and takes the Homesick Child in her lap. The Imaginative Child, who has guarded the Sunday-school dolly with jealous care ever since she dressed it, places it in the little girl's arms and the Homesick Child hugs it up and is comforted.

A father appears in the doorway. "May we look in? We were just out for a walk. Arthur is only three and a half—not quite big enough for Sunday school." Arthur, the Imitative Child, looks in as father suggests, then letting go of his hand advances toward a group of children seated on the floor with a box of small mounted pictures. These pictures, the children have discovered, show the things which they have been so happily doing all summer—wading in the brook, sailing boats, rolling on the grass, picking flowers and digging in the sand. They are now reliving and talking over their experiences as they lay the pictures out on the floor in a long row. With never a backward glance at father in the doorway, the Imitative Child seats himself in their midst and is soon one of them. "Leave him," suggests Teacher, and father goes upstairs to the Men's Bible Class.

The graduates of last Sunday, as they have arrived, have seated themselves in the circle with becoming dignity. They cannot sit on the floor and draw and play with blocks and look at pictures. Not they—for this is the great day when they are to be promoted to the Primary Department. Two Sundays ago such materials were of engrossing interest, but now—they can only sit and wait for the great moment when Teacher shall say—"Come now and I will take you into the primary room."

Singing can be heard from another part of the school, the little graduates have been duly promoted, the materials put away in the cabinet, except for a few pictures about vacation experiences which the children have selected and a few drawings which have been made, and the blackboard has been cleaned, except for a picture of a house which Teacher wishes to use later. Teacher suggests that each little girl and boy take one of the new children by the hand and find a seat in the circle, while she herself takes charge of the Homesick Child with the dolly. The Reluctant Child moves his chair close to the Assistant who befriended him while the Shy Child still hugs the corner and is left unnoticed. The piano plays softly when they are seated.

Teacher suggests that they sing—

"How do you do?
Welcome to you.
Welcome, dear children to you."[1]

"Has any one of the big children learned the name of one of the new children while you were playing? Tell it to us and we will sing the song to him."

"How do you do?
Welcome to you.
Welcome, dear Arthur, to you."

"Stand up now. I want to see how much you have grown this summer."

"I had a birthday," announces the Self Assertive Child.

"Yes, you are five years old. Go around the circle and see if you can find a child who has had a birthday who is four years old." He leads small Evan along in triumph and in his interest in the younger child forgets himself for a moment.

"Happy birthday we will say,
For you're four years old today."[2]

It is repeated for the Self Assertive Child afterwards.

"My birthday is a long time past. My mother made chocolate cake yesterday—we're going to have company today. My aunt and my cousin and my other——"

Teacher interrupts the Talkative Child. "Vincent, will you find the picture of the man and woman who are standing very still and not talking?"

"I know, it's the bell," says the Imaginative Child. The Talkative Child stands quietly in front of "The Angelus." The Imitative Child immediately runs up to stand beside him while the Restless Child stops polishing his shoes with a wet forefinger to creep nearer for a better view. The Reluctant Child, although he had not intended to, begins to make the motions of pulling the rope to ring the bell. The Imitative Child takes it up. "I'll be the woman," says the Imaginative Child, as she assumes a prayerful attitude. Other children imitate her, while the piano plays a few bell-like chords followed by the Morning Hymn, and the children sing:

"Father, we thank thee, for the night,
And for the pleasant morning light,
For rest and food and loving care
And all that makes the day so fair."[1]

The Shy Child has slipped out from her corner to come nearer to the group gathered around the picture. She slips back again at the conclusion of the song, but this time to sit on a chair, not in the circle, but back near the wall.

The Restless Child, about to seek fresh employment, helps himself to a piece of chalk, which Teacher quickly exchanges for the offering basket. The money was placed in the basket when the children entered the room. "There is another way of saying thank you to our heavenly Father and that is by bringing gifts. These are our gifts for poor people. Let us sing:

"Since my heavenly Father
Gives me everything,
Lovingly and gladly,
Now my gift I bring."[1]

"Now we would like to hear all about your happy summer. Some of the children found pictures in the picture box of the very things they have been doing." One by one the pictures are produced and hung up by the children while stories are told about "When I was to the country," etc. Familiar songs are suggested by the older children, and some of the experiences are relived in play. The Shy Child leaves her chair by the wall to play at gathering flowers. At the close she seats herself in the circle. "She's got my——" begins the Self Assertive Child. "Quick! get another," whispers Teacher before he has time to finish the sentence. The Shy Child again leaves her chair to play at feeding the chickens. The Homesick Child dumps dolly over in the Talkative Child's lap while she takes part by throwing corn to the chickens as she is seated in her chair. To be suddenly given the baby to tend effectually silences the Talkative Child and he sits quietly while they sing:

(Continued on page 47)

[1] Danielson and Conant. *Songs for Little People.* Pilgrim Press.

[2] From *Child Land in Song and Rhythm*—Jones and Barbour—Arthur P. Schmidt, Publisher.

[1] Songs for Little People.

Children's Parties in the Church School

By Fannie Wilder Brown

ALL the annual celebrations dear to the hearts of children should be utilized by teachers and officers as occasions for putting in practice the principles and virtues taught in the church school. The right relation between a teacher and his class is secured by club meetings, by class suppers, walks, talks, etc.; his intimate, personal relationship to each member of his class will be brought about by individual attention to individual circumstances, character, and needs. To weld the school together as a whole, to develop cooperation and loyalty, to enable the school as a social unit to express the Christian graces and Christian joy it teaches, as many parties should be given each year as the circumstances of the individual school will permit.

The number of such parties, and the date for each, should be decided upon when the annual program is made up. The anniversaries most suitable for parties are Halloween, Christmas, Valentine's Day, and May Day. Friday evening for the older children and Saturday afternoon for the little ones, nearest the day to be celebrated, bring out the largest attendance and interfere least with day-school work and church-school attendance.

One school, noted for its delightful parties, celebrates Halloween for the older children and young people, Christmas for all ages together (church as well as school), Valentine's Day for the older classes on Friday evening and for the little people Saturday afternoon, and May Day on Saturday afternoon, when the older pupils entertain the younger, including the Cradle Roll Department. All parents and guardians are invited to all parties, to meet the teachers, officers, and the minister, to get acquainted with each other, and to catch the spirit of the school. Grandparents also are invited to the May Party, and any might-be grandparents in the parish. This school has found it well worth while to occasionally allow each pupil to bring one friend; each pupil who invites a friend is required to notify his teacher in advance whether the invitation is or is not accepted, and is expected to bring a valentine for his guest if it is a Valentine Party, or a gift if it is a Christmas Party; but the extra refreshments and souvenirs are supplied by the school as advertising matter. Pupils and guests should be expected to accept or decline an invitation to a Church School Party as carefully as any other invitation, to greet the hostesses and take leave of them as politely as elsewhere, and to behave with as much respect to the furnishings, table-appointments, etc., as in a private house.

A good name for a party is as attractive as for a fair or for a book. Such titles as, "A Halloween Prank Party," "Mother Goose's Children in Santa Claus' Land," "A Heart-to-Heart Affair," and "A May-Day Merry-Making," are distinctive and provoke curiosity. Notices and special invitations, stating the time, place and occasion, help to create interest, and should always be sent to parents of the youngest children, unless such parents are present in the church or school when the general notice is given.

One of the problems in every school is how to secure cooperation from the parents of the pupils. Parties offer a number of opportunities in this line. Three of the mothers who are "good mixers" should be asked to serve as hostesses. Easy chairs, with a rug or rugs in front of them, and perhaps a stand with flowers upon it, should be placed at one end of the room for them. One class should be appointed to serve as ushers, and each person who enters the main room, after removing his wraps elsewhere, should be presented by an usher to the hostesses, and should take leave of them before going home. After the guests have arrived, the hostesses should go about and see that no one is neglected or lonely—should make all feel at ease, as they would if entertaining in their own homes.

Simple decoration of the room in which the party is to be held, and of the serving-table or dining room, will add greatly to the spirit of any party. Appoint one person chairman of the decoration committee, let her choose her helpers, and limit her as to the amount (if any) she may spend. Harvest supplies in the fall, boughs with

berries, festoons and wreaths in winter, cupids and hearts in their season, and spring flowers when they arrive, are of course most desirable. Where these cannot be had, crepe paper is a good substitute. Two folds of figured paper suitable to the occasion, made into banners to hang in the windows, or into decorations for the chandeliers or electric lights, and a pretty single-figure center-piece for each table, will be more effective than a lot of unlighted material. Choose one dominating color, and aim at a well-balanced general effect rather than at fine details which would be lost in a large room. After the party, banners, center-pieces, black cats, witches, hearts, stars, whatever paper or cardboard things have been used as decorations, or any wire foundations for greenery, should be carefully put away for use another time, or sent where they may be used by others.

For the refreshment committee, it is well to appoint some one person of experience to act as chairman, and let her choose whatever help she may need, suggesting that she should include the mother of at least one newcomer to help her get acquainted. One of the older classes, or one of girls and one of boys, may be asked to wait on tables or pass the refreshments, or the girls may solicit or provide the cake, and the boys act as waiters.

One may vary the refreshments if desired, using, for instance, apples, gingerbread and nuts at Halloween, and bonbons with heart-shaped cookies and candies on Valentine's Day, but if the children are consulted, their choice will be ice-cream and cake every time, no matter how many parties a year they are to have. If elderly people are to be present, have tea for them. If tiny children are coming, provide animal crackers and sponge cake for those who will not be allowed to eat anything else.

Lest anybody may be hungry, be sure to have sandwiches in reserve for them—and the "lighter" the refreshments are the greater the need of having something substantial to offer some one who "didn't have time to go home," or who was "too tired to eat anything this noon." In the school before mentioned, one year when the children gave a play at their afternoon Christmas Party, and a dress-rehearsal was held in the forenoon, the whole school was invited to luncheon by the ladies of the parish, who served them with creamed chicken, mashed potato, rolls and butter, cocoa, ice-cream and cake. At one of the Saturday afternoon May parties, the little children were served their ice-cream and cake, given a candy-filled May basket apiece, and sent home early, while the rest of the school stayed to eat supper and play games until nine o'clock.

The person chosen to superintend the games should prepare a definite program, with a good list of occupations, contests and games for the children to choose from. Remember that every choice is a training of the will, and that children prefer to do rather than to have things done for them. Let them wait on themselves.

Suggestions for definite programs cannot be given in a general article, but while the desire for novelty should be met by presenting at each party one or two fresh games or contests, such as may be found in current numbers of domestic and educational magazines, nothing new appeals to all children as do such old-time favorites as "Drop the handkerchief" and "Going to Jerusalem." Story-telling is always acceptable, and priceless in its power to influence, providing you have a story-teller who knows what will appeal to children and can give it to them.

Pupils in effective schools will at least think about the way of life in the class session; the problem of the school is to induce them to live the Christian life seven days in the week, in study and in work, in pleasure and in pain, as well as in worship and in prayer. As teachers and parents we see why our own teachers and parents used to object to this and insist upon that; let us not forget how unreasonable such objections and insistencies usually seemed. Especially let us remember how eager we were to do the right thing when any one helped us to see what was right, and why, and expected us to do it, but allowed us to choose to do it of our own free will. The kingdom of heaven is righteousness, and peace, and joy. Parties in the church school are to let our children know and share that joy. Books that will help in planning parties are: *Bright Ideas for Children's Parties*, by Ethel Wright Loveland; *Games for the Playground, Home, School and Gymnasium*, Bancroft; *Social Plays, Games, Marches, Old Folk Dances and Rhythmic Movements*, issued by the Government. Price 10 cents.

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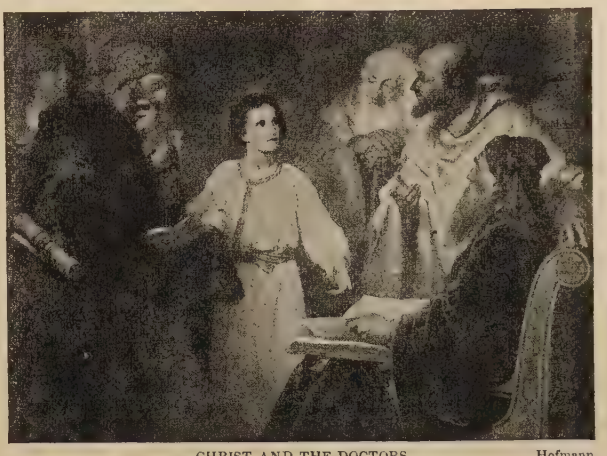

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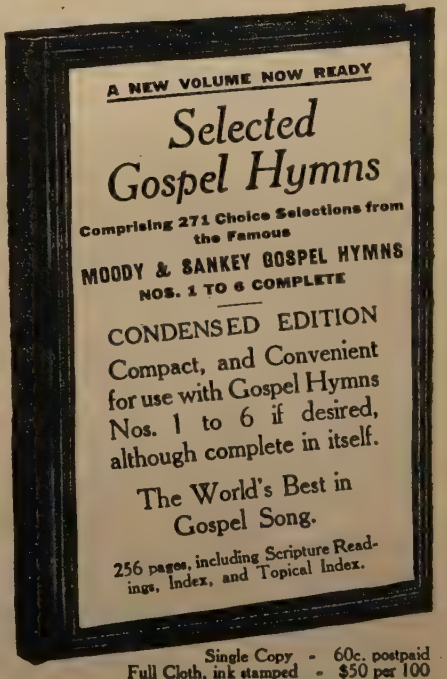
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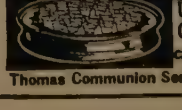

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Training the Devotional Life

(Continued from page 22)

himself that express the really dominant thoughts and desires of his life, rather than the chance aspirations of an hour or a day."[1]

4. The child should be taught the meaning of prayer. His ideas concerning its meaning and value should not be left to be formed by practice alone; but his parents should talk with him about it, as occasion arises, and help him to form right ideas concerning it. The misconceptions of prayer to which we are most liable are doubtless to regard it as mere petition, ignoring its worth as communion or fellowship with God, to expect immediate answers, granting our requests in just the way we proffer them; to regard it as a sort of magic spell insuring our welfare, or as a kind of price that we pay to God for his protection.

The apperceptive basis for a true understanding of prayer, happily, lies well within the experience of even a little child. Let us not forget that when Jesus sought to make clear to his disciples the meaning of prayer, he explained it in terms of the father-child relation. Every child who is brought up in the right sort of home knows what it is to seek the presence of father and mother, not because he is always seeking some gift, but just because he wants to be with them; knows what it is to receive good gifts, protection and care, not because he asks for these, or casts a spell, or pays a price, but just because he is the child of parents who love him; and knows what it is to have his wishes denied and requests refused, not because his father and mother do not love him, but because they do love him and know best what is good for him—or think they do. With the exception of the last clause, all this is true of our relation to our heavenly Father. The child's experiences of parental care constitute the basis upon which he understands the character and disposition of God and the meaning of prayer.

The training of the child's devotional life thus depends, ultimately, upon the degree to which his parents incarnate within themselves and exhibit in their lives the Spirit of God. "The fundamental question to every parent is this: Are you so living that your children may take your love and care and reasonable wisdom as the basis for their beginning to understand their heavenly Father, and that their love for you and confidence in you may not unworthily serve as the type for their love of God and trust in him?"[2]

At a Student Conference of the Y. M. C. A. at Lake Geneva, one summer, great stress was laid upon the thought that one ought to seek to know and follow the will of God in the choice of his life-work. One evening a young man of twenty-two, who had just graduated from college, asked one of his old teachers to walk off in the woods with him. "I want to do this thing they are talking about," he said; "I want to find out God's will for me, and do it, unless he wants me to be a doctor, or a preacher, or a missionary. Do you think that is all right?" The teacher felt fairly sure that God did not want him to be any one of the three. He knew that the boy was planning to go into business with his father, and it seemed to be just the thing that he was cut out for, and, so far as the teacher could tell, what God wanted him to do. But the teacher felt that that was not for him to decide, so answered quietly: "One might as well not pray at all about his life-work as to pray with reservations like that." They talked the thing through; and the boy surrendered his will to God in prayer—"O God, show me what you mean me for and want me to do; and I'll do it, no matter what it is."

It was late when they went back to their tents to sleep, for they talked over many things. The next morning early the boy was back for one more word. "I wanted to tell you, sir, what happened last night. I couldn't go to sleep for a long while, for I kept worrying about what I had done, and wondering what God wants me to do; when all at once I thought of something. I said to myself: Here, Bob, you've been planning to go into business next month, not because you know that you will succeed in it, for you don't know a thing about it, but because your father is a good business man and a good dad, and you're just following his judgment. And then it occurred to me that that is just what I am doing now with God. I'm only trusting my heavenly Father's judgment. Then I turned over and went to sleep."

The boy had caught the secret of real religion. And it had come, as it so often does, through his appreciation of earthly fatherhood. If his dad had not been a man of sound judgment, that way to the understanding of God would have been closed.

The Child and the Bible

God speaks to us, as well as we to him. He speaks in countless ways in the world about us and in the still, small voice within. Rightly, we attribute preeminent value to his word as it is contained in the Bible, which is the record of his revelation of himself in the life of the Hebrew people, culminating in the life and teachings of Jesus Christ, in whom dwelt the fullness of the Godhead bodily.

It is a great loss that many children of today fail to get the acquaintance with the Bible that was afforded to children of former generations. We are so much better equipped in these days to understand the Bible that there is no excuse for this failure.

Bible stories should have their place, with other stories, early in the life of the child. As he grows to own books of his own, he should be given some of the admirable books of Bible stories which are now available. Those by Dean George Hodges are good examples of books which use other than Biblical language; those by Frances J. Olcott use the words of the Bible itself, selected and arranged in modern literary fashion.

When he has learned to read easily, the child should be given a copy of the Bible itself, preferably in the American Revised Version. He should learn to use it in his daily study of his Sunday-school lesson, and to take his part in the family worship. Best of all, he should begin the practice of reading it daily, in connection with his stated habit of prayer.

With this in view, parents should guide their children to the passages which will be of highest devotional value to them. It is foolish to ask a child to read his Bible, without helping him to some plan for its use in his devotions. Many grown folks use it unintelligently; how much more will children if they are not given the guidance which they need. Many of the passages, of highest devotional value, should be memorized—this, indeed, is the principle upon which should be based the selection of biblical material for memorization.

A word of protest should be added against the statement, so often made, that the Old Testament is the proper material for childhood, and the New Testament for adolescence. It is part of the exaggerated antithesis between childhood and adolescence that we owe to the misleading of the recapitulation theory. We have detained children too long, often, in the more primitive portions of the Bible. We need not wait until adolescence for the basis to be laid in the social instincts for their interest in the events and teachings of the New Testament.

Family Worship

This chapter must not close without a repetition of the principle with which it began—the most effective means for the training of the devotional life of children is their personal association with older folk in worship. It matters little how careful we are to instil within them sound habits of private prayer, or how much we do to help them understand their Bible; unless they find the Bible to be revered and read by those whom they most admire, and prayer to be their established custom, they will in time come to look upon these as

[1] Weigle and Tweedy, *Training the Devotional Life*, p. 21.

[2] Ibid., p. 22.

childish things, to be outgrown with the advancing years. And it is not simply for sake of the children; it is for the maintenance of our own spiritual lives that we stand sorely in need, in this twentieth century, for a reinstitution, in countless homes, of the good old custom of family worship.

For Investigation and Discussion

1. The relation of work and worship, service and prayer, in the Christian life.
2. The possibility of bringing children up so that they shall never know themselves to be anything other than children of God.
3. The influence upon Christian character of the factors hitherto studied, in earlier chapters of this course.
4. Ways, other than those named, in which we transgress the principle of personal association in the upbringing of our children.
5. How can we retain the values of personal association, yet have graded religious education for our children?
6. What is your conception of the meaning and value of prayer? Give reasons for your answer.
7. Advantages and limitations of forms of prayer.
8. Possibilities of the children's bedtime story hour.
9. Examples of the way in which a child's faith in God depends upon the character of his experience with his earthly parents.
10. Compare some typical volumes of Bible stories, evaluating the strong and weak points of each.
11. Study and criticise the list of suggested passages from the Bible for memorization which is given in Weigle and Tweedy's book on *Training the Devotional Life*, chapter 6. Compare with some other lists. Make out a list of your own, and a plan for using it in the devotional training of a child.
12. Find the New Testament books or passages which are clearly adapted to use with children.
13. Family worship: the need, and the practical problems involved in its reinstitution.

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A Reminder

"If you would bind your little one to you,
Bind your own soul to all that's high and true,
And let its light shine clear through all you do."

—Froebel.

On the First Sunday

(Continued from page 43)

"The world is so full of a number of things,
I'm sure we should all be as happy as kings,"[1]

followed immediately by a burst of praise in, "Thank Him! Thank Him! all ye little children," and then a very real and child-like prayer which enumerates each particular red apple, each flower by name, Elsie's new dress and Evan's birthday cake.

The house which has been left on the blackboard is an introduction for the story of the day and the new song. Each one is eager to tell who lives in his house. The Talkative Child announces that his father "caught a mouse last night."

"Yes, but tell us about your family. Who else is there besides your father and you?" says Teacher.

The Self Assertive Child comes up to stand right in front of Teacher and jogs her knee when she ignores his remarks, but is helped to hold himself in check a little by suggestions like: "Victor has had no chance to tell about his family. Now go about the circle and bring the child who has not told about her family over here."

Teacher sings the new song about the "Finger Family" to them, while the Imitative Child babbles gibberish, ending each time with the last words, "cunning and dear."

Then they play "the things mother does to take care of us." The Imaginative Child bids fair to be a most efficient mother as she takes the Reluctant Child in hand to brush his hair. He submits to it with astonishing grace.

The piano begins to play the closing chords of the Cradle Roll Song in Mrs. Leyda's *Carols*. Softly they sing, "Bye-lo-bye" over and over again as the Sunday-school dolly is passed around the circle to be rocked.

"Now I will tell you a story about 'A Mother and Her Little Boy,'" says Teacher, putting one arm around the Homesick Child and the other around the Shy Child. The Self Assertive Child seats himself on the floor right in front of her, but retires in favor of the Restless Child, for the success of the story demands that he sit there. The others gather close in an intimate, homelike group. The first steps in the process of welding many little individualists into a social group have been accomplished.

[1] *Songs for Little People.*

For Help in Story Telling

Study and, if possible, own:

Stories and Story Telling, E. P. St. John.
Picture Work, Walter L. Hervey.
How to Tell Stories to Children.
Stories to Tell to Children, Sara Cone Bryant.

For further instruction read:

The Evolution of Literature, A. S. Mackenzie.
Childhood of the World.
Birth and Growth of Myth, Clodd.
Primitive Culture, Tyler.
The Place of Story in Early Education, Wiltse.
Telling Bible Stories, Louise Seymour Houghton.

For stories read:

Stories for Every Holiday, Stories Children Need, Stories for Any Day, For the Children's Hour, Broad Stripes and Bright stars; Stories for Sunday Telling, Carolyn Sherwin Bailey.
The Golden Windows, Laura E. Richards.
In Story Land, Elizabeth Harrison.
Friends of Ours, Elizabeth Colson.
When the King Came, Hodges.
Honorable Crimson Tree, Anita Ferris.
Bible Stories to Read and Tell, Frances Jenkins Olcott.

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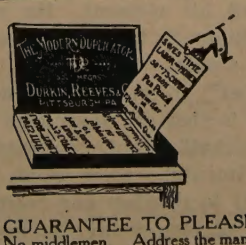
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Cooperation and Personal Responsibility
Or The Committee Plan

By Genevieve Sherer

TO interest grown people in an undertaking we give them some personal responsibility in connection with it. It is a well-known fact that children, even more than their elders, need activity to keep alive their interest. The dignity attached to office or to membership on a committee is one which seems especially to appeal to the child. Who of us will ever forget the honor enjoyed by the "Monitor of the Gold-fish," in Myra Kelly's "Little Citizens."

Realizing this craving in the children of her department, one superintendent turned it to good account by dividing her pupils into ten committees. These committees were named by the children themselves as they discussed the duties devolving upon their group for the coming year.

A meeting had been called by their leader to consider the subject, "How can we make this the best year our department ever had?" Class ideals were talked of. Full attendance, promptness, well prepared lessons, attention and cooperation were familiar subjects by this time, from the formation of a Habits and Attitudes chart during the preceding winter. The numerous small details of what might be called class machinery, class needs and duties were planned for. The children made most of the suggestions themselves. Only the last three committees were suggested by the leader's leading questions. These were the committees appointed:

Room Committee. It was decided that its duties should consist in arriving in time to see that the room was in order, everything dusted, ventilators open, heat on, shades right for light, etc.

Flower Committee, whose duty was to do what it could to provide and arrange flowers and care for any plants which might become the property of the class.

Library Committee, with the duty of listing books loaned and names of the borrowers, recovering books when necessary and checking returned books which must be kept in order upon the shelves.

Music Committee, with the duty of distributing song books, sheet music, etc., and collecting and putting away all such material after use.

The Collection Committee was responsible for the collection of the money given by the department for all purposes.

The Paper Committee assumed the duty of folding and distributing the Sunday-school papers.

The Picture Committee was to distribute the stereographs for the lesson of the day to each class, to secure pictures for posters and the bulletin of current events, and to make an effort to find pictures that would give side-lights on the lessons.

The Notice Committee was suggested by the frequent need of sending out notices to the children, especially to those who for unavoidable reasons had been absent. This committee was to write and mail notices, or to deliver them in person.

The Welcome Committee was, as its name implied, to welcome new comers, or those who had been absent on account of illness, and to make strangers feel at home.

The Committee for Helping the Sick was to send or take papers, pictures, and sometimes flowers, to sick members of the class, to keep them in touch with the class work when possible, and to make them feel that they were not forgotten.

After serving for two months on a committee the members were transferred to another, so that each could have a chance to try several different activities. At the end of the school year each was asked to state in writing which committee he or she preferred to serve upon. The request for a written answer was made so that those children who were accustomed to follow like sheep would not echo the first choice with "So do I."

It is hoped that after several years of such service the children will be fitted for the church work which will be required of them later. The object at present, however, is to keep their interest, to encourage cooperation and to cultivate a sense of personal responsibility in each child.

The New Method in Education

(Continued from page 38)

ment, blocks, toys, clay, paint, pencils, loom for weaving rugs, cloth and sewing equipment, are necessary, besides active appliances such as balls, ropes, slide, ladder, seesaw, rocking horse, doll carriage, swing, etc., with others that may be suggested by necessity or association. A heap of assorted bits of all description often suggests something to a child in quest of a problem.

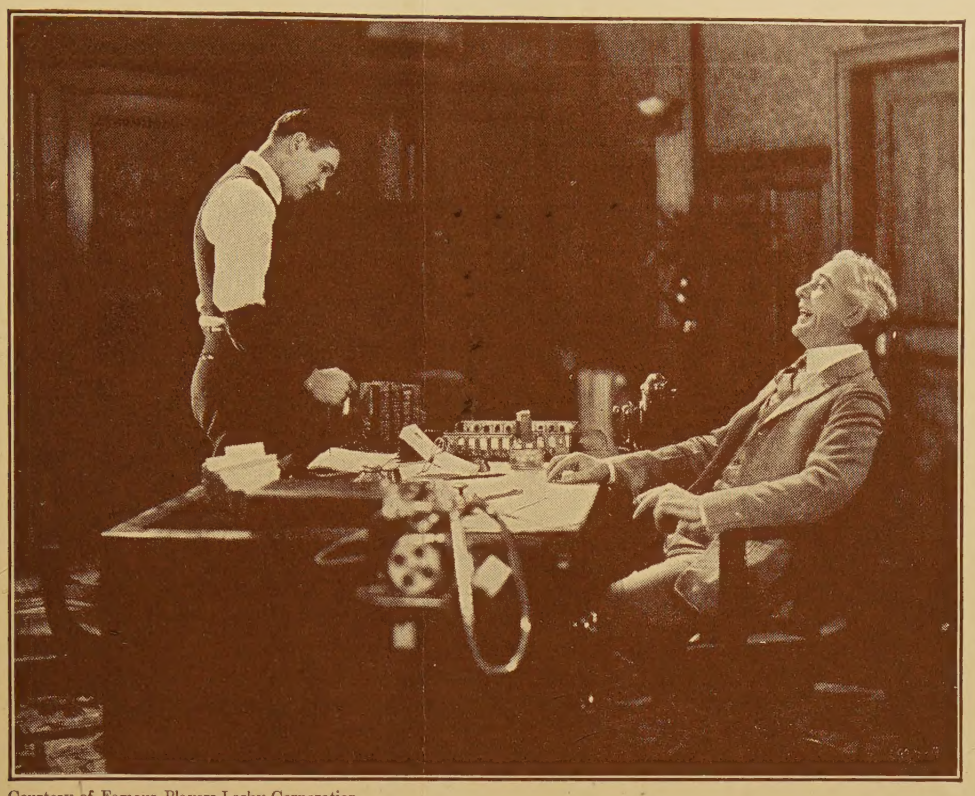
An atmosphere of generosity, rich in spiritual influence and freedom will thus afford opportunity for all kinds of choice and accomplishment of ideas which, however crude, shall be stamped with the zest of making and the intensity of invention, actually produced by the child's initiative. This is discipline of a perfect order and with it engages the body, the mind, the hand and the heart, enlisting curiosity, progress, activity, and reach.

If at any time a child has become so busily absorbed in the concentration of his problem, the sweeping up of the scraps, the clearing of the tables, the order of the room, or the finishing of his newly acquired aeroplane or the painting of his boat, and desires its completion more than anything else, he is allowed to do so with impunity and until his span of interest tires out. Again, if he has so tired himself that a rest would be beneficial, the wise teacher whose keen observation has noted every step of his progress calls him away for a few moments. She may suggest a rest, or a kindliness to a little one who has need of a little help. He may water the plants, watch the fish, or play a bit. A little diversion is sometimes necessary for the child who will drive himself too far.

There is always the problem of the indolent child, but he is usually one that has not yet found his element. He will in time find a willingness to do if allowed, "to find himself" slowly.

The "new teacher" of this method shall be of a new mind in that she shall keep an open mind. She shall be of fine intelligence, be experimental, progressive in habits, have ability to readjust and readapt all along the line of former laws of learning. She shall have a knowledge of children and materials. She shall understand race values, and love largely humanity in all its phases. Her experience shall enable her to enrich the child's experience. She shall select stimuli, show appreciation of earnest effort however small, uphold standards, be a guide and an interpreter. She shall create an atmosphere of culture deeply affected by tolerance and an unbiased religious influence which she shall feel. This trinity of material, intelligence, and spirit, manifested for the nourishment of the child, will result in a three-fold development of mind and heart and soul, none of which should be lacking in a well developed individual. The old order changeth; the severe discipline of the old "multiplication and vexation" is passing.

In the new method the child and teacher reverse orders, the child selects the lesson, the teacher becomes a silent listener whose project shall be character building and whose skill and culture at the right moment shall animate, stimulate, guide and inspire toward the broadest living and noblest manhood that can be accomplished.



Courtesy of Famous Players-Lasky Corporation

From "Homer Comes Home"

THE following films we have chosen from the bulletins issued by The National Motion Picture League, 381 Fourth Avenue, New York City, New York, as a guide for those workers who are using the motion pictures in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safe-guard the children from the vicious and immoral.

One or two of the moving-picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is very necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

Homer Comes Home. 5 reels. Exchange, Famous Players-Lasky Corp. Charles Ray. Comedy-Drama. An amusing story of an honest young man's difficulties. This is the best comedy-drama we can recommend for the month. Homer with all the ambition of youth tries so hard to "become something in this old world." He leaves his home town and goes to the city. After working hard for two or three years he is promoted to the position of sixteenth clerk from the top and has saved $300. Then his real experiences begin and the smile grows bigger and bigger as the story unreels.

Remodeling Her Husband. 5 reels. Exchange, Famous Players-Lasky Corp. Dorothy Gish. In part 3, cut to flash, view of girl on park bench. A comedy. The plot consists solely of the marital complications in which a flirtatious young husband becomes involved and is finally reformed.

Beating Cheaters. 2 reels. Exchange, Famous Players-Lasky Corp. Mr. and Mrs. Carter De Haven. A newly-wed comedy.

The Princess' Necklace. 4 reels. Exchange, New Era Films, Chicago, Non-Theatrical Dept. Young prince recovers lost necklace for princess and discovers that making others happy brings happiness.

The Bottom of the World. 1 reel. Exchange, Robertson-Cole. Sir Earnest Shackleton's heroic race to the South Pole for scientific research, taking deep sea specimens through eight feet of ice, snow used for drinking water and cooking, frozen seal meat is principal food, penguins, life line stretched from boat, the Endurance, frozen in, ship is abandoned, crushed and battered by ice pack, salvaging, provisioning, journey homeward in small boats, dogs working to make trail, camping on piece of ice ten months, Shackleton and companions reach civilization.

In and out of Kongo San. 1 reel. Exchange, Outing Chester Picture Company. Outing Chester scenic. A trip to a Buddhist monastery in Corea.

Tree Magic. 1 reel. Exchange, Robertson-Cole. Scenic.

Wanted an Elevator. 1 reel. Exchange, Educational Films Corp. of America. Outing Chester scenic. Awe-inspiring heights of nature.

A Dog Musician. 1 reel. Exchange, Goldwyn. Dog playing the piano. How we breathe, animated cartoon. "Out of the Inkwell" cartoon.

Modern Centaurs. 1 reel. Exchange, Educational Film Corp. of America. Expert cavalrymen and thoroughbred horses.

India, the Land of Mystery. 1 reel. Exchange Educational Film Corp. of America. Scenes from Lake Dal, city of Madeira, sacred elephants, the Bay of Bengal, city of Benares, Ganges the holy river of India, hunting crocodiles. kittens and puppies of any land we know.

Friends of Men. 1 reel. Exchange, Cinema Classics. Kineto Review No. 4. Horses broken in for the work of war, in Arabia, Egypt, and Palestine, camels replace the horse as the beast of burden, burros did their bit, mules from Texas, motor ambulances provided to convey the invalids to the convalescent sheds, comrades, convalescent horse guided by dog, beef and mutton for the Allies, war babies (lambs and kids), police dogs carrying messages under fire, types of war dogs, sympathy, blinded soldier and French poodle, locating the wounded on the battlefield, munition carriers, dogs and sleighs used for transportation, messengers of the air, homing pigeon, mascots, dogs, lions, bears, monkeys, cats, etc.

A picture is the best aid next to seeing the reality, in enabling the mind to feel that places and peoples and things are real. . . . Pictures stir the imagination to proper activity and aid in the development of the ideal life. S. B. Haslett in *Pedagogical Bible School.*

A picture . . . helps us to see more clearly, feel more heartily . . . the truth which is not or cannot be immediately present to our senses. The truth . . . may be the truth of people, places, and actions in external things; it may be the truth of character and of inner life.—Walter L. Hervey, in *Picture Work.*

The picture is a means for permanently modifying conduct, and as such is an influence affecting the development of character and the religious life.

In seeking to further the religious life of the child we teach him truths. Children do not comprehend truths in the abstract. They grasp them only as they are exemplified in life and are expressed by action. A picture that portrays life in action has a message to give, a truth to teach. If it is a picture that comes within the child's range of experience and understanding he will perceive its truth. Hence, pictures are an aid to the child in getting clear conceptions of religious and spiritual truths, and in perceiving the relations of their truths to himself and his own life. To those who are unable to understand abstract truth, the right kind of pictures used properly are almost indispensable to the giving of religious instruction.—Marion Thomas in *Primary Manual.*

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